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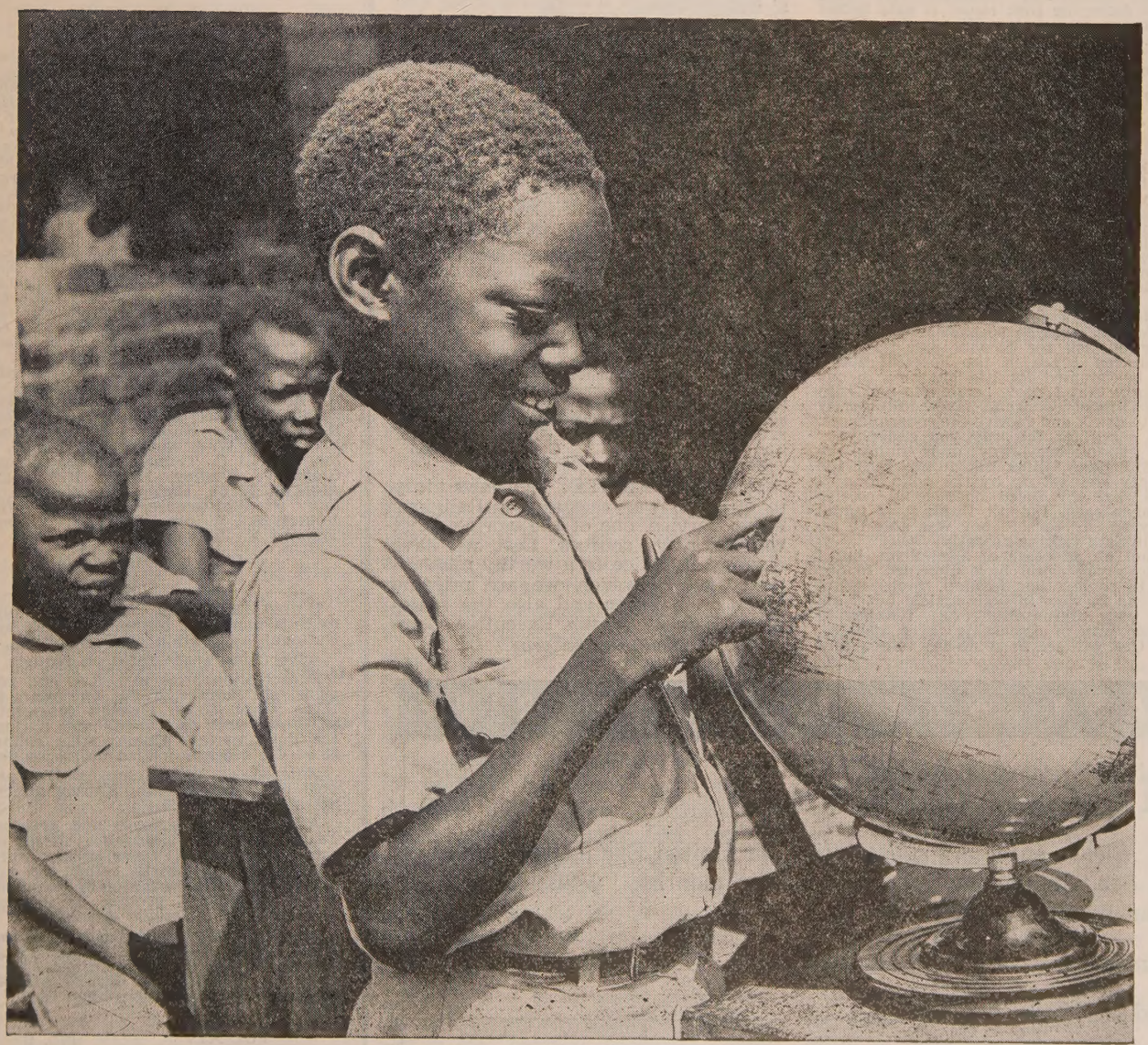

MISSIONS NUMBER

OFFICIAL nae ORGAN

Readers Say—

Mao or Chiang?

To the Editor:

Your editorial in the April 1 issue of *Action* magazine on "Mao or Chiang?" was excellent. For those of us who have lived in the Orient and have seen the betrayal of China, as we the Americans through some of our misguided leaders promoted Mao as an agrarian reformer, and did all we could to destroy Chiang, it is a heartbreak that church leaders become as deluded as some of our political leaders.

China's millions weep and wait for deliverance from the living death that Mao Tse Tung and his vicious crew of murderers have brought them in to. May God open the eyes of your readers to understand that 95% of the Chinese on the Mainland hate everything that Mao and his Communist regime stand for, and they pray for deliverance hoping that somehow the day will come when President Chiang will be able to set them free. DICK HILLIS

Taipeh, Formosa

"One of the Very Best"

To the Editor:

Action magazine is one of the very best Christian periodicals published. We have taken it from the first issue. It gets better with each passing year. We would not be without it.

DANA L. GATES

Denver, Colo.

Alcoholism a Sin

To the Editor:

I have always appreciated *Action* magazine. I am happy that I can be a member of the National Association of Evangelicals. I have been challenged by your articles, but I feel you failed pitfully in your editorial on June 1, "Polio is Bad but"—

I cannot understand your reasoning in using the diseases you used and contrasting them with the evils of alcoholism. I wouldn't wish polio on anyone but I only wish you could become more personally acquainted with it, that you might see the devastating, crippling effects left on innocent people. My wife didn't ask to be paralyzed, but the ungodly do ask for alcohol and its evils. The children I see in the hospital didn't ask to be crippled for life but men in our community that I know personally and with whom I have worked have deliberately chosen to drink and receive the consequences.

I am sorry for the way you ended your article, "People are funny! or is 'funny' the word?" I don't think its funny that the machinery was set up by the polio foundation so that my loved ones could receive the proper care. I don't think it is funny that my seven year old boy was able to receive the Salk vaccine recently.

I'm not an advocate of alcoholism, but I do believe you could have appealed to our hearts in some other fashion. I object not to the end in view in your article but I object to your presentation of it. I object to your glib way of discussing these diseases. Maybe God will see fit some day to acquaint you personally with polio, cancer, or TB, but I pray not. WILLIAM A. LARSON

Santa Maria, Calif.

[EDITOR'S NOTE: Apologies to Reader Larson if we have transgressed good taste. Our purpose in writing this editorial was two-fold: (1) To convince those who hold to the doubtful view that alcoholism is a disease, that it is the worst "disease" in America today, and (2) to imply, what we have often argued editorially, that alchoholism (chronic drunkenness or *delirium tremens*) is more than a disease; it is a transgression of God's law and incurs the penalty for sin (I Cor. 6:10). Our sincerest sympathy to Reader Larson and his dear ones in their affliction.]

Greek Church Speaks

To the Editor:

As treasurer of the American Mission to Greeks I was disturbed to see in your issue of May 15, page 20, a story originating with Dr. George A. Hadjiantoniou which I feel very strongly should have been checked for accuracy before publication. The whole content of Dr. Hadjiantoniou's release was not only misleading, but was based upon the assumption on his part that the American Mission to Greeks is a subsidiary organization of the Greek Evangelical Church and responsible to that body.

You should know that the reason for Dr. Hadjiantoniou's resignation as Moderator of the Greek Evangelical Church was that he found himself a minority of one in his totally arbitrary and baseless stand with reference to the program in Greece of the American Mission. The true statement of facts is presented in sufficient detail in the attached letter to make it unnecessary for me to add anything further.

We feel that in the circumstances a statement should be published at the earliest possible moment in your valued publication which will correct the completely eroneous impression given by Dr. Hadjiantoniou's personal and unauthorized release. This document, we have best of reasons for believing to be a venting of a deep-seated resentment on his part over his failure to seize arbitrary power over the Greek Evangelical Church. CHARLES B. FORD

New York City

[EDITOR'S NOTE: The news story in question was released by Religious News Service, one of the world's most reliable news sources. Lest we have done an injustice to a worthy missionary cause, however, we are printing Mr. Ford's letter and also the statement (below) of the Executive Com-

(Continued on page 46)

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United Evangelical Action

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Christian Missions and World Revolution

ARTHUR F. GLASSER *

Assistant Home Director, China Inland Mission

MANY Christians regard Communism as the pivotal issue of the day. "This is the age of Marxism and its Crusade for World Revolution," they cry. Then, having diagnosed the sickness they promptly specify the cure: "And we must counter Communism with a world-wide Crusade for Christ!"

These are well-intentioned, brave words. They contain much truth. Moreover, they grip the hearts of Christian men. Two Crusades: Communist and Christian; Two worlds: Slave and Free, Asiatic and Western! Two leaders: Antichrist and Christ! However, to describe the world-wide crisis of the 20th Century in these terms is to over-simplify a most complex situation.

Actually, there is—on the natural level—a movement in the world today that is far deeper and much wider than the Communist movement. Unless one understands this larger movement and seeks to relate Communism to it, he will not be able to judge Communism aright.

What is this more extensive world-wide movement of our day? Ask yourself: What was behind the "liberation" of China? What is behind the Mau-Mau unrest in Kenya? Behind the political instability of Latin America? Behind the mounting tension in the Near East? Behind the anti-colonial, anti-western neutralism of Nehru? Behind the Asian-African conference at Bandung, Indonesia?

Early in April this year, Shah Mohammed Reza Pahlevi of Iran called a special session of the Premier's Cabinet. He capitalized on the temporary absence of the Premier to seize his office for a season that he might issue a most remarkable order. To the fearful officials, summoned into his presence, he gave the following abrupt challenge:

I want you to make a revolution in this country. I want a revolution. I believe we have to make it before others seize the chance to make one. If we don't, they will. If you cannot perform the heavy task I assign you, I will fire you.[1]

Why did he make such startling demands? Because he is aware—as millions are aware—that revolution, social revolution, is in the air, in the thinking of people throughout the world today.[2] Arnold Toynbee, the noted British historian, has observed that this dawning hunger of the masses for revolutionary change is one of the most significant factors in the proper understanding of the world-wide crisis of our time. These innumerable peoples, who have suffered so pathetically and pointlessly for centuries, are beginning to realize that their misery, poverty, sickness and harsh, grinding circumstances, are altogether unnecessary. In fact, they are beginning to realize that they are numerically strong enough to rise up and demand that something be done to meet their abject need.

The world is in social revolution: this is its dominant characteristic. Peoples in the "colonial, backward" areas have heard of the Capitalistic West. Many have seen films, some have read books, all have listened to the speeches in the market-places. "Why," they ask, "should America be so wealthy, when we are so poor?" "How is it that the average Englishman appears to live such a comfortable life?" "Why is it that in our country the wealth is concentrated in the hands of so few?" "Why is it that while those wealthy white races ruled over us they did not make serious effort to help us?"

Then too, they have sensed the corruption of their local governments, forever talking reform and yet doing nothing about it. In all probability, during the last decade there has been hardly an election held anywhere in the "restless" areas of the earth without most candidates enthusiastically thumping for land reform, but as yet no non-Communist nation has seriously tried to redistribute the land among the people. Hence the growing restlessness of the people.

The Attraction of Communism

Masses of awakened peoples are demanding immediate and radical changes in their social systems to attain economic "paradise" in their own generation. How impatient they are! And therein lies the crux! They cry out: "We want a change; we want the change to take place now. Don't tell us to wait. Look at the Soviet Union! Thirty or forty years ago Russia was a poor, diseased, backward nation. Today, after one brief generation, despite a most devastating war, the Soviet Union has become the second most powerful nation in the world. If no one else will help us, the Soviet Union will! They desire to save all nations from imperialism, from colonialism, from poverty, from this horrible status-quo. They cry to us: "Come, follow! Workers of the world unite; you have nothing to lose but your chains!"

Have you ever pondered the impact the great hymns of Communism must make on those who hear them for the first time? Stirring words for the disinherited!

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* An address delivered at the recent Chicago convention of the Evangelical Foreign Missions Association. Until recently Dr. Glasser was a missionary in China and has faced Red Communism on the field. As a professor in Columbia Bible College he has helped train missionaries for service. He has a remarkable grasp of his subject.

Arise, you prisoners of starvation!
Arise you wretched of the earth,
For justice thunders condemnation
A better world's in birth.
No more tradition's chains shall bind us,
Arise, you slaves; no more in thrall,
The earth shall rise on new foundations,
We have been nought, we shall be all![3]

Now we Americans have a tendency to reply: "Of course! Those poor people are deceived by Moscow. Its propaganda is just one terrible lie. It doesn't have a class-less society. It really hasn't solved the problems of poverty and injustice." Now, it is true that the Soviet Union has four separate classes in its society, and the differences between them are enormous. They have an elite ruling class and an unbelievably large slave class. Then too, there is the skilled worker and technical middle class that is quite separate from still a fourth class: the vast mass of workers and peasants.

However there is little point to trying to expose all the lies in the propaganda of the Soviet Colossus. Actually, the peoples of the world care little for American efforts to "set the record straight." To them, the Soviet Union is a harbinger of hope because of the fact that its common peoples not too long ago seized control and have changed the country to suit their own ends. To them, the Soviet Union spells equality of opportunity. Do not laugh at their naivete. We must not forget that in World War II, "most of the Communist generals who outmaneuvered and defeated the German General Staff were sons of serfs, workers, and small peasants!"[4] Without controversy, there has been an enormous widening of the base from which the elite have been received.

People are hungry for change. They are fed up with the status-quo. They are attracted by the optimistic propaganda of the Soviets. They are easy prey to its half-truths and deliberate lies. To them Karl Marx makes sense, as he does to anyone who only studies him superficially. When he said that man's knowledge and mastery of physical nature grows faster than his wisdom in creating new social institutions, he was stating observable facts. When he went on to say that man's social institutions cannot easily cope with change because of the inertia of "vested-interests" in the older pattern of society, even critical sociologists nod in assent. But when he went on to show that since the old pattern dies hard and resists change, it must be smashed to bring about genuine social revolution, even this dangerous call for violence can be uncritically accepted. From here on only a few additional steps are necessary to convince the ardent minority of the desirability of enlisting for violence to "liberate" the masses. Provoking tensions in society is an attractive service to some. Did not Lenin point this out as the only way? "Revolution becomes possible only when the lower classes do not want the old way, and the upper classes cannot continue in the old way."[5] Then violence breaks out. The workers gain control. They smash the old social structure and establish the new; the proletariat takes over. It is Revolution! It solves all ills.

Sometimes, when the dogma is put simply—like this—it has the lure of a new revelation. All other appeals suddenly appear tawdry. The ideal of a class-less society draws the impoverished disinherited and awakens hope. It quickens their hungerings. If all are of one class, then all will have a measure of power, all will thereby gain prestige, and all will enjoy material prosperity, the good things of life.' How enchanting are these appeals to self-interest! To the hungry Communism suddenly appears to have the only really satisfactory solution for all age-long problems. Hence its very presence in the earth strengthens the revolutionary ferment of our day.

But Communism is not just a very attractive solution to the problems of power and social justice. It is also regarded by many as a veritable philosophy of life, a form of secular religion. In all the chaos and upheaval of our day, men want spiritual security; they desire that life be meaningful. Full employment,"things," and food cannot satisfy the inner heart. The very nature of the Communist appeal, its championing of social justice in the interest of making a new world, lends to it the overtones of a holy crusade. Here is a Cause—the Emancipation of Man—in which the idealistic yearnings of man have full expressions. He can lose himself in service and sacrifice, assisting in the destruction of the outworn social structure of Capitalism that a new world might be brought to birth. It was with this call to service on behalf of one's fellow-man that the Chinese Communists extensively and intensively sought to capture the hearts of the Youth of China after they had captured their bodies through force of arms. How constantly they preached the coming Millennium! Even chairman Mao joined in this prophetic ministry! On July 1, 1949, on the occasion of the founding of the Communist Party in China he said:

When a man reaches old age, he dies: it is the same with the party. When classes are eliminated, all the instruments of class struggle, political parties, and the State apparatus will as a result, lose their function, become unnecessary, and gradually wither away, lose their historic mission, and travel toward the higher plane of the Society of Mankind.

Communism's Atheistic Heart

It is at this point that Communism comes into conflict with Christianity. For in calling men to join its colors it demands a total commitment of heart and life not unlike the call that Christ Himself demands if men are to follow Him (Mark 8:34). Neither Christ nor Communism tolerates partial discipleship. Hence there is an irreconcilable conflict, an unsurmountable impasse. "Ye cannot serve God and Mammon."

At its heart Communism is implacably anti-Christian. It regards Christianity as reactionary, as unscientific, as the most subtle tool capitalists use to oppress peoples and forcibly maintain their social status-quo. To them religion is a mischievous invention of man with which he dupes and drugs his fellow-man, and gets him to submit meekly to exploitation. Communists do not merely say, "There is no God!" They go on to say, "Men everywhere must be made to cease believing in God" (Hyde).

The whole revolutionary method is admittedly immoral. Lenin boasted of the necessity for using lies, evasions of the truth, subterfuges, etc., to forge an effective technique that would have but one ethic: "The end justifies the means." It would be impossible to enroll youth in this world-wide conspiracy unless there was first a purging of all theistic concepts. Atheism is the prerequisite to immorality.

As one studies the Communist system, he is impressed again and again with the need for this atheistic base. Without it, the whole ideology would collapse. Its very philosophy must be rooted in materialistic presuppositions. And this is the case, for its dialectical materialism is a harsh, mechanical philosophy of life that completely excludes all but the observable elements of a physical universe.

Atheism is what makes Communism the oppressive system that it is. The tragic blind spot in Communist thinking is their total unawareness of the fact that in destroying belief in God they are paving the way for the creation of an awful despotism. We are indebted, among others, to Fyodor Dostoevsky, the Russian novelist, once a revolutionary himself, who said that the fundamental issue in the revolutionary situation was rebellion against God. He said that if God were destroyed and men deified, then the State man

WHAT WOULD YOU DO if as a Christian missionary you faced helpless and disinherited underlings in underprivileged lands and heard them say, "Soviet Communism has a plan whereby injustice, exploitation and oppression will be destroyed and we can be set free. Its power is great and for the first time in our lives somebody is interested in us and in our welfare." Arthur Glasser has the answer in this highly significant article. Read every word if you would get an intelligent grasp of the task of Christian missions in the midst of world revolution.

would create would eventually be deified too. As a result, instead of bringing freedom and blessing to man, all that would result would be an unlimited despotism.[6]

Indoctrination in Communism

Real benefit can be derived from a careful study of the theory and practice of Communism coupled with the appeals this movement is making in the world today. Why is it so attractive? The Evangelical Christian missionary today should seek to project himself into the thinking of the peoples to whom he witnesses overseas to see why they respond to Communist propaganda.

One book we have recommended that our Columbia Bible College missionary candidates read is *The God That Failed,* a record of the experiences of several intellectuals who were drawn to Communism but who later apostatized in disillusionment. It is a vivid portrayal of the essential bankruptcy of Communism. But more, it is a sharp reminder as well of the utter emptiness of the intellectual position of the modern western materialist. One of its contributors is Arthur Koestler, a prominent novelist. He describes his conversion to Communism while reading Communist books as follows:

> By the time I had finished with *Feuerbach* and *State and Revolution,* something had clicked in my brain which shook me like a mental explosion. To say that one had 'seen the light' is a poor description of the mental rapture which only the convert knows. The new light seems to pour from all directions across the skull; the whole universe falls into pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke. There is now an answer to every question.[7]

Missionary candidates coming from America, have a tendency to be unaware of the impact of this movement on the minds of men. They should be encouraged to realize that the human heart in its totality—and that includes its political thinking—needs to be studied if it is to be won to Christ.

Have you ever read the Communist explanations for the sicknesses of society? Communists are expert diagnosticians. Have you ever given their solution for mankind's ills a careful study? Try to feel the way the common people feel when they hear this propaganda. Try to appreciate the fervor with which they say: "The Communists use the correct labels. They call injustice, exploitation, oppression by their true names. They have a basic honesty about things. They look facts in the face."

Have you ever tried to sense how the power of the Soviet Union must appeal to the helpless, disinherited of earth? Can you hear them say: "These Communists represent the Soviet Union. That nation has power enough to set me free. It claims to have a concrete, workable solution for my need. Its power impresses me. Just think, it is interested in me."

Have you ever tried to ponder the total Communist outlook on life? It is hardly attractive to us; we are followers of Christ. But it is attractive to many: those who have never had contact with real Christianity. Listen to them say: "Why, these Communists have an explanation for everything. They are scientific. They are up-to-date. Look at what they have done in so short a time in Russia. Look how dedicated they are to their cause. Look how selflessly they live for others."

At this point, bear with a word of testimony: I used to regard Communism as "just another one of those things." Of course it was all of the devil. Why study it? Then I went to China. I wanted to reach the Chinese for Christ. I wanted to help in the vast task of enlisting that wonderful people under the Banner of the Crucified. And what did I find? Well, in the course of ministering in China I visited both universities and prisons. God blessed His Word in both. But in both I met the Communists—in the universities and in the prisons—especially in the prisons. Prisons crowded with university students—strong, defiant, contemptuous—so sure that their cause would win out in the end. And in the end we missionaries were driven out, driven out by the wearers of the Red Star. Frankly, I was not able to cope with the situation. Communists talked a blue streak. I felt that in my talks with them I was always on the defensive. In my ignorance I didn't know how to take the offensive. A sense of futility and defeat overwhelmed me at times. I failed my Lord. But, there were those Chinese Christians who knew what to do and who enjoyed the blessing of God. Their very usefulness made me ashamed. Since then, I have prayed that the Lord enable me to profit from my failure that I might help my fellow missionaries deal with this problem of Communism.

Due to the delays of sickness and the opportunities for study at a teaching post at the Columbia Bible College the Lord graciously helped me in seeking to evaluate this problem. I soon found that it was very complex. But it is not a hopeless problem. It can be dealt with positively. The keys to the solution are *knowledge* and *action.*

Mind you, I do not think that Communism, or even the Social Revolution, is our basic missionary problem. Our task is to preach the Gospel of God's Grace. The basic problem is the unregenerate human heart—in all of its rebellion against God. And the basic opposing power is the spirit of disobedience, implanted by the devil, the

god of this world, in the flesh of man and in organized society on earth. And yet, if we are to reach men for Christ we should know what men are thinking about. They are thinking about Communism. Hence we must know what Communism is. This brings us to the *first key*.

The Need for Knowledge

1. Missionary candidates need to become aware of the worldwide social revolution of the Twentieth Century, of the decline of the west and the shifting of political and social power to the non-Caucasian races.

2. Communism must be viewed—on the human level—in the light of this social revolution. It considers itself almost a messianic force: the vanguard of all social revolution. Actually, militant Communism is a power-grabbing conspiracy that is capitalizing on the widespread leaderless hungerings of the masses for social change.

3. However, one should guard against taking a hypercritical attitude and summarily dismiss Communism as "from the devil." A true critique of Communism is not limited to the by-products of this atheistic system: the way in which it betrays and corrupts all of its followers, the way in which it repudiates the dignity of human personality through its calculated use of sinister methods to dehumanize the spirit of its enemies.

4. There are at least four different "religious" approaches men make toward evaluating the Communist movement.[8] They may be defined and distinguished as follows—

The approach of the Christian socialist:

This man feels that both Capitalism and Communism are defective, being social systems that compound both truth and error. Their separate good points should be recognized and accepted, their bad points exposed and rejected. Any military show-down between these two ideological camps should be resisted. Communism, he regards as a "heresy" of Christianity and hence undesirable to destroy *in toto*. The church should seek to steal Communism's thunder and become the champion of social justice, having what is called a "prophetic voice in society," a voice crying out for righteousness and equity.[9] As to the future. The Christian Socialist is very uneasy about being too hopeful but feels nevertheless that if the Church does its task, world-wide catastrophe will be averted. This view is very popular among the leaders of the Ecumenical Movement, the neo-orthodox scholars of America and Europe, and those unabashed liberals who still allow themselves to be classified as such. Bennett, Wood, Niebuhr, Tillich, and Brunner are among its leading exponents.

The approach of the non-Protestant churchman:

This man feels that the social system of America has a Christian heritage, but regards Communism as not so much of Satan origin as the result of the sins of the Capitalists and the Liberals. He feels that the roots of Communism can be traced to the Protestant revolt (i.e.: The Reformation) and to the rise of free-thinking Liberals who rejected the authority of the Papal Church. Because Christianity was secularized, Communism, the end-point in secular religion, has developed. This view is ably defended by Bishop Sheen of the Roman Catholic Church and Dr. Lowry of the Anglo-Catholic segment of the Episcopal Church. It optimistically looks forward to the spiritual triumph of America and the ultimate collapse of Communism—a sort of neo-post-millennial view.

The approach of the evangelical Christian capitalist:

This man feels that the social system of America is essentially Christian, being based on the teachings of the Scriptures. To him Communism is its complete antithesis, and by being opposed to Christianity reveals its Satanic origins. It must be resisted to the death. There is much strength to this position. We know that during this Capitalistic Era there have been sired more evangelical enterprises, missionary societies, mass-evangelistic campaigns, etc. than during any other period in the history of the Church. Were this capitalistic system destroyed, it would, humanly speaking, bring great distress to the work of the church throughout the world. This view is ably defended by Blair, Kaub, McIntire, and others. Their basic message: Capitalism must be saved and Communism destroyed if Christianity as we know it, practice it and teach it is to exist on the earth.

Alternate approach for the evangelical Christian:

When one is confronted with the task of training missionary candidates who are going to labor in areas where Communism is a live issue and where American prestige is declining, the inadequacies of the "Christian Capitalist" viewpoint loom large. The Christian Gospel and the Christian church with which these prospective missionaries are to be identified must be regarded in a context of history that perforce must transcend the modern historical era of America's emergence as a world power.

This evangelical Christian approach must begin with God and His infallible Word. In the final analysis, we must think verticallly and not horizontally. There is only one Cause, and that is God. And He is the God of History. In the past He has raised up bitter and hasty nations to try His people and to bring them back to Himself. The Assyrian and Babylonian nations are cases in point. After He uses them to accomplish His purposes He punishes them for their sins.

We must believe that God has allowed the Communist System to come into existence to refine His Church and bring it back to a place of active obedience to His will. Suffering and trial and upheaval have ever been His agents in bringing His people to the place where they really desire to serve Him as true disciples, true followers of the Crucified. In His time all the power and oppression of the Communists will be broken, and they too shall come before the judgment bar of God.

Hence, in seeking to orient missionary candidates at the Columbia Bible College to the problem of Communism from the evangelical viewpoint, the following sequence of studies suggested itself as a possible alternate approach to that of the Christian Capitalist.

1. *Biblical*—We trace out the Christian philosophy of history revealed in the Word and especially ponder its consummation in the Glorious Return of our Lord Jesus Christ. Special emphasis is given to the prophetic preview of the emergence of totalitarianism and its final Antichrist. This is contrasted with and related to the missionary program of the church, which must first preach the Gospel in all the world for a witness before the Lord returns. All this is necessary Bible background to enable one to discern the movements of God and Satan in the present world scene.

2. *Historical*—We then go back to the origins of the modern evangelical missionary movement, and find ourselves studying carefully the 18th century Evangelical Awakening of the Wesleys. Strangely enough, we find that the Revolutionary Movement of today can be traced back to the same period, to a contemporary of the Wesleys, J. J. Rousseau. We note the development of this counter movement, the forces that influenced and strengthened it, especially the influence of liberal German Protestantism in the 19th Century.

(Continued on page 12)

God, Glasgow and Graham

by

PAUL S. REES

SEEING things in their setting is no small part of the secret of really *seeing* them. The All-Scotland Crusade, March 21 to April 30, made "copy" in the secular and religious press around the world. Millions have heard about it, but only a small percentage of them, I venture to say, have a clear view of its pattern and penetration.

I.

Consider, therefore, the Crusade's *context.*

It had the *geographical* context of a city and a land where Christ's Gospel and Church have laid, through fifteen centuries, a network of roots and rootlets so dense and deep as to be all but ineradicable. To be sure, much of contemporary Scottish life and culture has, consciously or unconsciously, cut itself loose from those roots. Nevertheless they are there. St. Columba's sons and daughters may be diddlesome or even delinquent but they cannot deny their birthright.

Here, in a city of a million souls and a country of five million, where roughly one-third of the people have no church connections, and where certainly not more than one-third of those who do have connections are active and effective, the Crusade was launched.

It had, moreover, the *ecclesiastical* context of the "Tell Scotland" Movement. "Tell Scotland" and "All Scotland" are easily confused, especially on the American side. The relationship between the two is both interesting and noteworthy.

"Tell Scotland" is a movement of evangelism already more than two years along, undertaken jointly by all the principal Church groups. It is founded on three principles:

"1. *While occasional evangelistic campaigns have made an important contribution to the witness of the Church, and continue to play an important role in the whole strategy of mission, effective evangelism is not a sporadic encounter with the world, but a continuing engagement, at every level of life of men.*

"2. *The agent of effective mission is the Church, the redeemed community, representing the saving life of the Risen Lord in the context of the whole life of man.*

"3. *If the Church is to become the agent of mission in its own situation, then the place of the layman and the lay woman is central and crucial.*"

"Tell Scotland," moreover, was conceived and is being carried forward in three stages:

First Phase: 1953 to 1954, during which the chief aim was to stimulate discussion of the over-all evangelistic need and task;

Second Phase: 1954 to 1955, during which the stress has been on the enlisting and training of the lay manpower of the Church for witness-bearing;

Third Phase: 1955 and on, during which, with no terminal point, an aroused and kindled Church will reach out, in witness and mission, to the community of the unredeemed and claim them for Christ.

At this point it is fair to say that many of the concerned leaders of "Tell Scotland" were burdened because the movement, however well conceived and intended, has not developed the spiritual dynamic and drive essential to its large success. They therefore welcomed the "All-Scotland Crusade" as a means through which the Spirit of God might kindle the requisite fire.

While not forgetting the extremely valuable contributions made by some men not officially connected with the "Tell Scotland" enterprise, one has to recognize the extraordinary significance of this national movement as a framework within which the Graham Crusade was set.

A brief word should be said about the *psychological* context of the crusade. It was very different from that of the Greater London campaign of 1954. The astounding success of the London meetings, the wiping out of many of the fears previously held by sincere British leaders with respect to Dr. Graham and his work, the genuineness of the attempt to link campaign activities and follow-up with the on-going life of the Churches—all this had given the All-Scotland Crusade a "running start" that London did not have. London broke the ice; Glasgow swam in a warmer current.

II.

Certain of the Crusade's salient *characteristics* are deserving of comment.

There was the *humility of mood.* Part of the preparation consisted of the distribution of thousands of Prayer

Cards which carried such suggestions as these:

"Let us pray that the Church may first repent . . .

That we as Christians may be shown how grievously we have misrepresented God . . .

That we may realize how far below the level of God's promises we have been content to live."

These "confessions" were too much for a few of the ministers, who objected to them as a needless self-abasement. But in the main they were received—and followed—as perfectly Scriptural signs of conviction and concern such as our Lord had in mind when, to the Ephesian Church that had left its "first love," He said "Repent!" Now, as then, brokenness is the prelude to blessing.

There was *unity of purpose.* It is letting out no secret to say that Scots men dote on their independence. As one of their own sons put it, "The Scot is a controversial animal!" He can be argumentative and difficult.

It was therefore no minor miracle of grace that so many men—with traits, tempers, and tie-ups ranging all the way from Plymouth Brethren to Anglican bishops and Church of Scotland "ecclesiastics"—were brought together, held together, and blessed together in their management of the far-flung activities of the Crusade.

A similar unity prevailed between the Scottish brethren and Dr. Graham and his associates. Disagreements rarely occurred. When they did, they were not permitted to mar the fellowship.

There was *immensity of scale.* The preparations were immense, the Kelvin Hall was immense, the crowds were immense, the newspaper and radio coverage was immense, the final rallies were immense, the response to the call for decision was immense.

There was *efficiency of technique.* The desire to be humble, however laudable, must not lead us to be unrealistic. To say that the Crusade can be explained only as a work of God is completely true, but it is true in the same sense that a field of well-tended corn or a grove of luscious navel oranges is a work of God. God? Yes, without Him it couldn't be. But it is God working *through* man's genius and pains.

In all the Church's life since Pentecost there was never an evangelistic mission that drew to its aid so wide an assortment and so extensive a use of scientific technological organization and equipment as did the amazing Kelvin Hall venture.

Consider the relationship between the recruiting and training of counsellors and the use of modern technology. The four thousand counsellors trained in Glasgow had the personal leadership of Mr. Lorne Sanny. But when counsellors were required for the many hundreds of centers over Britain to which the Kelvin Hall meetings were to be relayed by direct wire, Mr. Sanny obviously could not travel the country and train them. Solution? Put his training lectures on recording "tapes" and make them available to local committes anywhere. Result? Over thirty-thousand persons scattered from "Land's End to John O'Groats," took this illuminating, stimulating course on personal work with inquiring souls! As one pastor expressed it, "If there hadn't been a single sermon preached in the Kelvin Hall, the benefit to the churches of this counsellor-training program would have made the All-Scotland Crusade worth while."

Or consider what happened on Good Friday night. The British Broadcasting Company, in cooperation with the Crusade leaders, "projected" the Kelvin Hall services all over Great Britain on the combined facilities of the "wireless," as the British prefer to call the radio, and television. Estimates of the listening-viewing audience ran from eighteen to twenty-five million. Conversions were reported from every area of the United Kingdom.

Or consider the "relay missions." Land wires were hired from the Post Office Department of Government. Loud speakers were installed in church, or "Y" Hall, or municipal auditorium. Local committees were responsible for the meetings. Counselling service was provided. Follow-up was arranged. With all these details in hand, the Kelvin Hall meetings were "piped" to these centers in Scotland, England, Wales, and Ireland. There were nights when the attendances in London, 400 miles away, provided a greater total than when the Harringay meetings were in progress a year ago!

To make all of this possible a staggering amount of planning, arranging, and coordinating was required. Whether the massive efficiency of it smacked too much of human "activism" depends considerably upon the point of view. Some will say Yes, some No. That God somehow came through it, utilized it, laid it under tribute to His purposes, can hardly be doubted.

DR. PAUL S. REES was Billy Graham's "right hand man" during the Scotland Crusade. Day after day he labored in liaison work with the clergy. He conducted prayer meetings some of which lasted into the early morning hours.

Probably Dr. Rees' greatest contribution to the Crusade was in his expository messages from the Holy Scriptures delivered before the Scotch clergy. Many of them testified that their lives were changed and transformed in these deeply devotional periods. Their ministries will be permanently enriched because of their new touch with God.

Dr. Rees is pastor of the great First Covenant Church of Minneapolis and former president of the National Association of Evangelicals.

III.

And now a word about the Crusade's *consequences*—at least so far as one is presently able to discern and describe them. The long-term effect will not be written up until months, even years, have passed.

Certainly, for one thing, the whole of Scotland was given *a new consciousness of the Gospel and its claims, of the Church and its witness.* Since Dr. Graham was the human symbol of the whole movement, we may speak in very human terms: most people were *for* "Billy," some people were *against* him, but you would be hard put to it to find anyone who was *unaware* of him and of the message he was proclaiming. In a country where the subject of one's own spiritual life is hush-hush in ordinary conversation it was epoch-making to find the Christian faith and the Holy Scriptures forming the topic of popular conversation as quickly and easily as if the weather or the new Prime Minister were under discussion.

Quite as surely, one can say that the Crusade has had the effect of producing *a new realization of the authority of the Bible.* Comb the Billy Graham vocabulary for a characterizing phrase, and you will not come up with anything better than "The Bible says . . . !" Precisely and pedantically *how* God has invested the Scriptures with this authority is not a part of the Graham preachment. It is the *fact* of it, humbly accepted and glowingly proclaimed, that marks the Graham manner.

"In a time when we are all concerned to reaffirm the authority of the Word of God for faith and life," says the Rev. Tom Allan, "few people have made a greater contribution to this end than Billy Graham." That judgment

(Continued on page 19)

How Park Street Gives $250,000 for Missions

HAROLD J. OCKENGA

Pastor, Park Street Church, Boston, Massachusetts

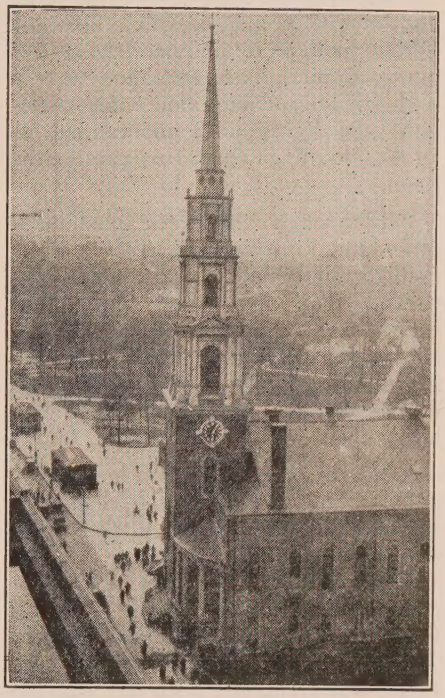
THE sixteenth annual Missionary Conference of Park Street Church is now history. High spirituality, excellent speaking, profound interest marked the entire conference from beginning to end. Scores of lives were dedicated to Christian Service, nearly $250,000 was given for the support of our missionaries.

What are we trying to do in these conferences, why are we doing it and how do we do it?

Our purpose is to impart the knowledge of missions to the largest group of Christians possible. These conferences are planned to inform, to inspire and to influence Christians in relation to the missionary enterprise. Some only attend one meeting but get a powerful impression concerning the fields, the need, the activities of missions. Some attend many meetings and get a comprehensive grasp of this greatest work in the world. No one can sit through a single service of the missionary conference without being inspired by the consecration, the devotion, the sacrifice and service of the missionary. The Holy Spirit uses this knowledge to move Christians to undertake participation in the enterprise.

Because we believe the Bible to be the Word of God, we accept God's revealed plan for this age which is that of discipling all nations. This was abundantly emphasized during the earthly ministry of Christ but re-emphasized with power after His resurrection as the task of the church until He comes again. Since we believe God's Word and accept this as our duty, we seek to promote missions.

The best method devised for the promotion of interest in missions, for the participation of support in missions and for the practice of missions, is the missionary conference. By this, ten days of our time each year are set apart for intensive teaching concerning the church's vast undertaking of evangelizing the world for Christ. Meetings begin at 11:00 in the morning and continue until 10:00 at night, being beamed to all different classes and ages with the single purpose of promoting missionary enterprise.



Historic Park Street Church, Boston

Our conference began on April 17 with two sermons — "No Harvest Without Sowing" in the morning and "Great in Missionary Vision" in the evening. At the close of the latter sermon, I gave the invitation for young people to consecrate their lives to the fulfilling of God's will in service. More than fifty made this consecration for the first time in addition to another fifty who reaffirmed a previous consecration. It was a moving sight to see these more than 100 young people standing around the front of Park Street Church and being dedicated in prayer to the service of the Lord. No one defines the field of service for these young people. Some may feel led to stay at home. Some may go as professional workers in universities, or hospitals in foreign nations to infiltrate for the Gospel. Others will go as full-time missionaries, teachers and evangelists to the foreign field.

During the week from Sunday to Friday, many cottage prayer meetings were held which concluded a six-week intensive prayer program during which more than one hundred prayer meetings were held in the constituency of the church directly for the purpose of releasing Divine power upon and through this convention for another year's missionary activity. Many hundreds of people united in prayer that God would bless this convention.

Friday evening, April 22, witnessed the formal opening of the conference proper with addresses by Lon Hitchcock of the Central American Mission, Herbert M. Griffin of the China Inland Mission, and Horace L. Fenton, Jr., of the Latin America Mission. David H. Adeney of Inter-Varsity Christian Fellowship showed a film. The note sounded was one of urgency, of passion and of concern in this critical day. The large congregation thrilled to the challenge. It was evident on this first evening that the Lord was present to bless in the sixteenth Annual Missionary Conference.

Saturday was spent in prayer. At one-hour intervals, scores of people gathered in the Jones Chapel and the Rose Room to hear speakers from Europe, Japan, Africa, Latin America, India, Indo-China and the island world and to spend the majority of the time interceding for specific needs which were reported to us by our own missionaries in these various areas of the world. One missionary, Rev. Horace Fenton, declared that the greatest inspiration of the conference came to him during these hours of prayer when he heard the intelligent prayer of some of our people who had a knowledge of the needs of the field and a burden for particular missionaries.

The Youth for Christ meeting that evening, held in cooperation with the conference, was addressed by David Adeney and William Powell who

brought these young people a challenge of life investment in these catastrophic times.

The first Sunday of the conference saw missionaries speaking at every service of the church, all departments of the Sunday School, in all the youth groups and at an extra afternoon service which filled the church. The keen anticipation of the congregation was satisfied in the addresses of such men as Messrs. Hitchcock, Griffin, Fenton, Heppner, Adeney and Ruscoe. People ended the day with the feeling of having been at a great banquet of inspiring and informing Gospel news.

From Monday to Friday night a full program was followed from 11:00 in the morning until nearly 11:00 o'clock at night. Dr. Clyde W. Taylor of the Evangelical Foreign Missions Association never had less than one hundred people at his 11:00 o'clock meeting, many of whom were missionary leaders, Christian workers and missionaries. With acumen, understanding and precision, Dr. Taylor dealt with missionary preparation, equipment, goals, pitfalls, methods and ammunition. Most people felt they could not afford to miss this hour once they had heard the quality of message and the lively discussion which followed.

The noon meeting was not only well attended by those who came to hear the different speakers and to see the pictures of the various fields, but it became the means of reaching many who only come to the conference at their lunch hour, thus adding to the sum total of the impact of the week.

One o'clock luncheons were held in the Hawey Room, attended by nearly 150 people, which were marked by fine fellowship and several extemporaneous addresses by missionaries not on the program.

The 2:00 o'clock Bible Hour, conducted by Dr. Thomas Moseley, probed to the depth of the profound message of Christianity concerning Christ, missions, the work of the church, the individual life of the Christian and the power available for this greatest of all undertakings. Dr. Moseley was in his usual good form, breathing out optimism, radiance and victory and he communicated faith to the whole conference.

At 3:00 o'clock each day three speakers (one presenting the missionary message by motion picture or slides) comprised a fundamental aspect of the conference. Some fifteen different speakers appeared at this hour during the week.

A prayer meeting was conducted each evening at 6:00 followed by a full-length film at 6:30, each of which was prepared by a different mission and told the story of a different place in which the work was going on.

Three speakers participated each evening—headliners of our convention —men of statesmanship, spiritual diplomacy and personal spirituality. In spite of the fact that it rained every night, our attendance filled the main floor of our auditorium and several times spilled over into the gallery. No meeting was a disappointment and no speaker failed to deliver a strong message and appeal.

Following the evening meeting, large numbers of people crowded into the exhibit room to see and hear the special music, dramas, skits and then to talk with friends and interview missionaries until the lights were turned out at 10:45 warning them to vacate the room.

All through the week missionary candidates, numbering twelve, were used to tell about their call, their conversion, their preparation, their plans for the field and the needs which they had to get to the field. They were living examples of dedication to the missionary call and inspired everyone who heard them.

Saturday saw a shift into lower gear during the day due to the change in the kind of program and to the expectation of the great climax on Sunday. We had smaller attendance during the day services but overflow meetings from 6:30 on under the leadership of Jack Wyrtzen, whose Word of Life Hour was combined with our convention. Scores of young people responded to Jack Wyrtzen's invitation for consecration and acceptance of the Lord's challenge to serve as missionaries.

The last Sunday was phenomenal. Crowds filled the church all day until nearly 11:00 p.m. when the services were concluded and the convention closed with a sermon by interpretation using the services of Harry Liu. It is our purpose at the climax of the whole week to face the people who come out of curiosity or mere interest with the claims of the Gospel so that no one can escape without a decision for Christ.

During the week it was noted that the challenge to the church arose from three major sources, namely, Communism, nationalism and resurgent heathenism, all of which are mere manifestations of demonism or the power of Satan behind these world movements. In many areas there are direct attacks upon Christianity and upon the church. In other areas there is mere resistance to the advance of the Christian cause. Everywhere it is evident that the church cannot merely defend itself and await attack by these forces but must be aggressive, ever driving forward to victory. In many areas the doors are wide open, such as in Japan, Africa, South America and even in Europe. But in other areas doors are closing, as has happened in China, North Korea and threatens in several of the Far Eastern countries. Some speakers emphasized the nature of a crisis which is written in Chinese with two characters, one meaning "danger" and the other meaning "opportunity." When we face such a crisis, it brings responsibility to the individual to face the danger and redeem the opportunity. This is the task of the church.

The call was for prayer for specific objects. Far more emphasis was placed upon prayer than upon monetary participation or support. Next, there was the participation in the enterprise in whatever way we are capable of doing it, and, third, there was the enlistment of the personnel, especially men, who are needed to face the very difficult problems of the field today.

The results of the convention are now history. An Englishman visiting the conference commented, "I expected to find the emphasis upon commercialism but was happily surprised to find a spiritual emphasis at this conference. The monetary emphasis was subsidiary." Such it was but, as a result of the spiritual emphasis, the final total announced was $220,329.53. In addition to this, vast reservoirs of youth became available for the Lord's service which can outweigh any amount of money which ever could be given. Moreover, the work of Park Street Church and the support of its 131 missionaries in thirty-three nations and eleven islands of the sea may continue for another year. For this we praise God.

Above all things, the convention brought a revival spirit to Park Street Church and contributed more to the spiritual life of those of us who participated in the convention than any evangelistic campaign has ever done. In addition to this, other churches are affected for we have the repercussions of our series of missionary conferences from all parts of the country where other churches are attempting to hold the same kind of a convention; in fact, representatives of some churches were present at the convention to ascertain the method of procedure so as to duplicate it in their own churches. The effect of this conference can never be measured. To the Lord be all the glory. Once more He has answered prayer and our faith is strengthened.

EFMA At a Glance

BRYANT K. SCHLUTOW

IF WE were to pause for a moment and reflect on the world missionary picture in this year of 1955, we can rejoice that there is in the world today the largest number of missionaries working overseas that the world has ever known. Of approximately 33,000 missionaries scattered in over 100 countries, more than 20,000 of these are from North America. Even more encouraging to us is the very large percentage of these that are evangelical.

The Evangelical Foreign Missions Association, which is a little more than ten years old, has a membership today of 47 mission agencies, 31 more than the original number. There are more than 4000 missionaries serving under these boards, and more than 15,000 full-time national workers. These missions and their staffs are serving in over 100 foreign countries. In view of the fact that we recognize 108 mission fields in the world, it is easily seen what a wide coverage EFMA has.

EFMA is unique in evangelical circles. Its standards of ethics, policy and evangelical doctrine are as high as any in America, and mission agencies are closely checked before being granted membership.

It is unique in that it is the only evangelical agency established in America that receives as members and serves both denominational and non-denominational boards. Of its total membership, sixteen agencies are non-denominational or "faith" boards. In addition to this unique characteristic, the Association differs from all other evangelical agencies in that it is both a service organization and the official representative of its missions before foreign governments, colonial offices, and the many departments of our own government.

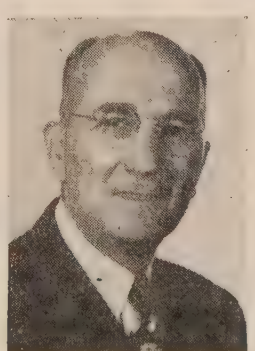
In order to serve effectively both its members and other evangelical groups, the Association maintains three offices: The Washington office, handling all diplomatic matters; the Purchasing Office in New York City, buying missionary equipment at wholesale to the extent of about half a million dollars annually; and the Universal Travel Service in Chicago, official agency of the EFMA, serving most of our member missions to the amount of half a million dollars last year. As part of the services rendered in the Washington office, there is a daily contact maintained with the Passport Division, obtaining approximately 275 passports during each of our fiscal years for member and cooperating missions. In addition, the office secures over 200 visas from those foreign governments maintaining visa services in the nation's capitol. Many countries not granting visas in Washington usually have consular services in New York City or Chicago where our offices there assist in obtaining these visas.

The activities of EFMA include all functions that the Association can perform for the mission agencies without duplicating their efforts. We maintain excellent relations with the government in Washington so that whenever it becomes necessary we can intercede for our member missions. Thus far we have sponsored three annual retreats for missionary executives that have been greatly appreciated for the helpful suggestions received from the various boards represented and for the valuable information given on the activities performed by mission stations all around the world. In cooperation with as wide a constituency as possible, the Association has made a complete survey of all evangelical Spanish literature (having perhaps the most complete library of evangelical Spanish literature in the Western hemisphere in its Washington office), has printed a catalog that was widely distributed in Central and South America, and has concluded a second survey of Spanish literature.

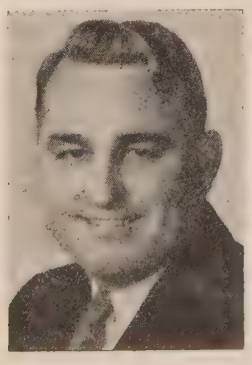
EFMA enjoys a unique privilege in that as an Association of mission agencies it can lean back on the NAE constituency whenever such a constituency is needed as a basis of authority in dealing with United States or foreign government. Through the Washington office the NAE officially serves evangelical missions in their problems with selective service, immigration, and the State Department. The tremendous effort made on behalf of religious liberty for our missionaries and national Christians where intolerance or violence has caused intense suffering is always done in the name of the NAE and not by the mission boards. This gives us greater influence with governments, Congress, and also keeps the names of our mission boards out of these struggles.

In addition to all of these activities the Association endeavors to keep our missions informed regarding the many changes that occur in missionary mechanics; that is, requirements for visas, permits, travel, laws, etc. In all of these matters, the EFMA offices are used by approximately 100 mission agencies, a majority of whom are not members. The Board of Directors of EFMA has felt that the spirit of service of this Association must reflect the spirit and zeal of Christ in assisting all who need help in carrying the Gospel of Christ to the ends of the earth.

A. C. Snead
President 1955-56



Eugene Erny
Vice President



Vincent Brushwyler
President 1954-55

Clyde W. Taylor
Executive Director

W. J. Anderson
Purchasing Office

SOME OF THE OUTSTANDING LEADERS OF THE EVANGELICAL FOREIGN MISSIONS ASSOCIATION

Christian Missions

(Continued from page 6)

3. *Biographical*—Communism, being an expression of the men who developed it, we now seek to acquaint ourselves with the personalities and labors of its key men: Marx, Engels, Lenin and Stalin. Communist as well as non-Communist sources are used for these studies, wherever possible, so that these men are seen in their best light. Needless to say, they stand in sharp contrast with the perfect humanity of our Lord Jesus Christ.

4. *Doctrinal*—The theory and practice of Communism are now evaluated in terms of philosophy, economics and political theory. Fortunately, an excellent text is available, enabling one to cover very thoroughly this phase of the study: R. N. Carew Hunt's *The Theory and Practice of Communism.*[10] The doctrine of the class-struggle is made the point of departure and provides the key to both dialectical and historical materialism and also to the highly emotional, central Marxian economic theory of "surplus value." A careful perusal is made of the "Communist Manifesto" that one might appreciate the "moral indignation" with which Communists approach this basic concept of the class-struggle.

5. *Religious*—Once the essential elements of Communist dogma are understood, the student is in a position to evaluate Communism as a secularized kind of religion in which one ultimate authority is man and not God or spirit. The religious overtones of its optimistic world-outlook are now easily discernible. It is in this light that the appeals of Communist propaganda to the individual are now studied. By limiting oneself to the human aspect, it is possible to make a significant comparison between the reasons why people become Communists and the reasons why people become Christians. At this point one begins to see the use to which these studies of Communism might be made on the foreign mission field.

6. *Sociological*—Such studies as described above bring the Evangelical Christian face to face with the basic problems of society. And they stimulate his study of the Word of God to see what attitudes he should take toward the problems of social justice, race, property, civil authority and organized religion—especially Roman Catholicism and the Ecumenical Movement in contemporary Protestantism. In seeking to trace out mature, biblical concepts touching these controversial issues, one is broadened and delivered from giving way to lazy generalizations and an obscurantist outlook.

Conclusion: As one can readily see, these six areas of study together embrace rather a comprehensive treatment of Communism in its relation to Evangelical Christianity. At this point it might appear that there is nothing very distinctive to this approach to the problem. Actually, the significant aspects concern in the main the practical usage one makes of the results of this study. Obviously not every missionary can take the time to get such a comprehensive training in Communism as such. To require this would be both unrealistic and impractical. But there are certain practical applications that can be initiated by any missionary, even if he has but a limited knowledge of Communism, should he be in contact with Communists on the field or in an area where Communism is a live issue. This brings us to the *second key*.

The Need for Action

1. *Preaching on the Mission Field*—The missionary is commissioned to preach the Gospel. In obedience to Christ's last commands he goes forth to the regions beyond with that which is "the power of God unto salvation," the good news of Christ's redemptive death and triumphant resurrection. He must never, never lose sight of this tremendous power committed to his care. Essentially then, his combatting Communism (for want of a better phrase!) is confined to preaching "Jesus Christ and Him crucified." Despite the angry evidence on every side of Communism, he must not tolerate for a moment any idea that the Gospel is not more than adequate to meet the basic needs of people in this world of social revolution. It is at this point that the Christian socialist has the unfortunate tendency to minimize the Gospel and think chiefly in terms of the collective needs of society. He is too eager to solve man's temporal needs and too inclined to overlook the fact that man's eternal needs are greater. Christ and His redemptive work as a result are not kept in their biblical perspective.

Hence, as the missionary goes forth he should labor from this position of strength. The disinherited of earth are heart-hungry, as never before. They are *hungry for love*. Who loves man as does Jesus Christ?—Christ loving men through me. There is no power that can resist God's love when it is triumphant in the human heart. Communism is loveless. People are *hungry for fellowship*. What fellowship transcends that of Christian brother with Christian brother, and together with Christ? Christians yearn for fellowship with other Christians, and their very yearning is for the Presence of Christ in one another. All the Communist talk of "Comrade this" and "Comrade that" cannot compare with the spiritual fellowship of the living, local church. People are *hungry for purpose in life*. What service is so utterly satisfying as doing the will of God? Never are there regrets! Never the following of lost causes! Never the ultimate leader that must be liquidated. Communism breeds cynicism. While calling for total commitment and sacrifice, its whole fabric is resting upon the uncertain framework of purge and counter-purge.

Religious revivals have had a greater wholesome influence on society than any other force. To promote them, by prayer and by preaching, is always the greatest possible contribution that the Christian can make to a society the majority of whose members are not under the rule of Christ. This is ever the supreme missionary objective.

2. *Student Work: The Strategic Work of our Day*—Where the Communists are most active, among the students, missionaries likewise should be most active. This is contested ground, and did not the Apostle Paul say that we should not "give place to the devil?"[11] But to be fully prepared to do student work today, one should not overlook three areas of training.

Social Problems: One should be able to *discuss intelligently the problems of society* (should they arise during the course of one's Gospel work), stating simply the basic promises of the biblical approach and solution, and being ever aware of the ways whereby such conversations can be turned back to a Gospel witness.

Communist theories: Although the missionary has no business discussing Communism outright in an unguarded way before students, he should be able to deal with any serious inquirer who is stumbled by its attractive dogma. *Communist theory has some very vulnerable points.* These should be thoroughly known and capitalized on.

Anti-materialistic propaganda: The missionary today must be able to discuss and *refute a purely materialistic outlook* on life. On this point he cannot afford to be unprepared, for it is in this area that he can publicly expose the folly and inadequacy of Communism without even mentioning Communism as a system. In China's dark hour when the Communist armies were seizing that tragic land, it was a humble IVCF staff worker, John Wu, and not any foreign missionary, who struck the most telling blow for God and plucked thereby many brands from the burning. His little book, *Questions Concerning the Faith,* written amid the pressures of those days, did not criticize Communism as such but show-

ed clearly the basic weaknesses of their materialist viewpoint. Distributed by the thousands it is still doing a mighty work for God in China. But it is tragic that there was so little awareness of the need for such literature during the years preceding the Communist deluge.

However, the individual missionary should not merely be able to refute materialism. Foreign societies in cooperation with local churches should be aggressively propagandizing each and every school, with the force of these arguments. Is this impossible or unreasonable? One has but to note the increasing volume of excellent visual aid materials being developed by such progressive agencies as the Educational Film Division of the Moody Institute of Science. Their 16 mm sound films for upper elementary ages through college levels, designed for supplementation to the Science Curriculum, are all developed to confront students with the innumerable, unanswerable arguments for design in Creation. If missionary societies were to encourage trained nationals to engage in this type of ministry full time, showing these fascinating films systematically in the schools of the areas committed to their care, less young people would fall for the empty pratings of the Communists that "science" supports their atheism! The scientific propaganda of the Communists is generally presented in a very crude form to the people. Even the most enthusiastic evolutionist in the West would blush for shame at the way in which the Communists taught the evolutionary theory to the poor people of China! And this material should be presented to the Christians as well, in their churches. Besides strengthening their faith, it would provide excellent opportunities for special evangelistic efforts to draw in outsiders.

3. *Publication Work: The Strategy of the Printed Page.*—Reference has already been made to the widespread usefulness of John Wu's little book. Wherein lay its effectiveness? It did not develop any new truth, but rather restated old truth in the light of a contemporary situation. Therein is to be found its true significance. Christian literature, to be effective today, should not merely be a reprinting of something old and tried.

Evangelistic materials: These materials, all recognize, should be adapted to the recognized needs of the people. Christ did not present the Gospel to two people alike, because no two people are alike. The problem of this type of literature is to bridge the gap to the human heart and meet people where they are. One should never forget that Communists are great diagnosticians. They study the human heart and know the appeals that are most likely to strike the responsive chord within. It is in this aspect of things that we should steal their thunder. How can one better discover what a particular people in a certain area are thinking about, their grievances, needs, etc. than by studying the literature and approaches Communists are making in the same area? One should not be abashed over using their propaganda. Do we not have a better solution, even Christ the Lord?

Apologetic literature: Special literature should be prepared to strengthen Christians along lines that are constantly under Communist attack. They are as follows:

(1.) Communists deliberately misrepresent the historical origins of Christianity. They say the prevalence of slavery in the ancient world made Christianity begin as a proletarian revolutionary movement. The true reason for the abrupt entrance of Christianity into the world scene should be widely preached and publicized in literature of all sorts.

(2.) Communists also seek to destroy confidence in the Bible as the Word of God by using the same hollow arguments that liberal Protestantism has been using during the last 100 years. Karl Marx attributed his atheism to a philosopher named Ludwig Feuerbach, and to two theological seminary professors, David Strauss and Bruno Baur. Materials giving popularized treatment of the evangelical Christian's defense of the historicity and integrity of the Bible should be prepared for use with the educated. Themes of Bible Introduction are needed.

(3.) Missionaries today should be equipped with handbooks dealing with the weaknesses of Communist theory—and how these weaknesses can be turned to good use through making them points of departure for Gospel witness.

(4.) Besides the above, handbooks should be prepared for the use of all Christian workers containing the best

Missionaries

Who are these
That run along the highways of the world
And seek its meanest suburbs with their feet?
They are the troubadours of God.
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity.
They are the canny merchants
Who buy the hearts of the nations for their Prince,
They are the vivid tailors
Who push the thread of ages through their hands.
They are the white militia
Who take no blood to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs,
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-bearers
Who bear stern wooden gibbets on their backs,
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for us amid the courts of life.

—*Henry Barnett*

refutations of the materialistic viewpoint and the Christian attitudes toward the problems of society. These apologetic writings should be biblical and not philosophical in approach and content. They should be comprehensible to the man in the street.

Indoctrination literature: Special literature should be prepared to indoctrinate Christians along lines that are particularly relevant to the contemporary situation the Church is facing throughout the world.

(1.) American Christians engaged in missionary work beyond the seas need to strengthen their sense of historical perspective. That their home churches have been free from violent persecution ever since the founding of America is without parallel in the total history of the Christian Era. In their training of converts, therefore, they can overlook the fact that Christians need ever to be prepared to "meet catastrophe."[12] Paul considered this an essential element in his ministry (Acts 14:22). In our day, Christians need to study Church History and be reminded of the long centuries of suffering. They need to regard themselves and their churches today as a part of the continuum of this God-given privilege of being burning as well as shining lights in a hostile world. They need to review the ministry of the Apologists and the Polemicists during the first six centuries. They need to remind themselves that the Lord triumphs in His Church if His people are willing to "outlive, to outdie, and to outthink" their enemies, to "endure" through "seeing Him who is invisible." Suitable literature reviewing the glorious past and relating it to the tremendous, though contested, opportunities of the present should be prepared and widely disseminated.

(2) Communism is essentially an optimistic system. It has none of the pessimism of neo-orthodoxy, for instance. It continually preaches with confidence its strong eschatology: a future glorious triumph of Socialism that will usher in the Communist world. The "scientific" inevitability of this new world is continuously made the basis for justifying all present sacrifice on behalf of the Party. We who are Evangelical Christians are also optimistic. We are looking forward to the Coming of Christ. Paul trained new converts in eschatology (note his Thessalonian letters). Literature dealing with the major elements of the truth of the Lord's Coming should be widely distributed. Let us not let the Seventh Day Adventists be the only ones talking about eschatology on the mission field. It is significant that once Communists gain political control all preaching on these themes is forbidden. The persecution of preachers in Eastern Europe this year for this specific reason is a case in point.

4. *Personal Discipleship:—The Key to Missions* — Communism has produced many martyrs. Many a Communist knows what is meant by a life of death to self. They shrink neither from pain nor discipline. They not only believe in evangelism, and win folks to their cause; they are masters at follow-up and train their men well. If there was ever a day when discipleship must be stressed among God's people, it is now. Let us get away from any form of Christianity that is soft and sentimental. Such accounts as the following should put us to shame.

The Scene: A government prison in Iran.

The date: Early in November, 1954.

The record: Colonel Siamak took a pen and with trembling hands wrote his last words. A mullah offered him the Koran. Siamak waved it aside: 'I don't believe in God and that sort of thing.' To each of the others in turn, the mullah extended the Koran. 'Pray and be sent to Paradise,' he begged. 'Paradise was the place we were going to make in this country,' said one, stonily. 'We know no other Paradise.' But three among the ten accepted the mullah's offer. Then the condemned men made one last request: to be left alone, unwatched by guards, a few minutes together. The general nodded, and they were led off to a room from which soon came the sound of songs and cheers—Communist songs and cheers to nerve each other."[13] Then they were taken out and shot.

Is it not a strange thing that Communism is driving the church to seek to prove itself or collapse? In China, the fact that the Communists are in power has made nominal Christians either scatter to the four winds or seek the Lord in earnest. The fires of suspicion and persecution have caused pain, but have brought blessing to the true church of God.

During the first half of 1953, in the vicinity of Kunming, Yunnan, through the witness of one faithful Christian, over 300 baptisms have been reported, and applications for baptism have been made by many more. This has happened in a district where it was my privilege to labor. I still can hardly believe this report to be true, knowing how sore beset was the church there in 1951 when I left. Can it be that Tertullian's words are becoming once again demonstrably true: "The blood of the martyrs is the seed of the church"?

Have you made any close study of the Christian movement in Russia since the Communist revolution erupted in that land? Peruse Serge Bolshakoff's recent book, *Russian Non-Conformity*. Ponder the manner in which the Communists unconsciously became God's scourge in judging a massive, corrupt State Church. Read how many Evangelical congregations were scattered and lost their buildings. But the life of Christ in His Own is still there. And many have stood true despite suffering material loss and exposing themselves to social ostracism. But their witness to the Saviour goes on and on. The Flame still spreads from heart to heart. God is using Communism to further His work in that great land. And His church has been stripped down to reality. It has been forbidden to dabble in social action. It has only been permitted to be the church, nothing more! And God has blessed.

We do not know what lies ahead. It may be that the Communist movement shall even climax in the emergence of that final Antichrist. But God will never lose. His purpose to evangelize the world shall be realized, and His Son shall then return and establish true social justice and righteousness in the earth.

We need the faith of Augustine. In the year 410 A.D. Alaric and his hordes sacked Rome. The stable social structure of almost 500 years duration was crumbling and passing away. The depressed Christians of that day came to Augustine and sought comfort. His reply was that monumental work *The City of God*. In it, he pointed them away from dying Rome, back, back to the unchangeable God. And their hearts were strengthened. They became unafraid.

References

1 *Time* Magazine, April 18, 1955.

2 For a brief description of the basic elements of this world-wide social revolution, consult *Encounter with Revolution*, by M. Richard Shaull, p.3-17.

3 The Internationale.

4 *Today's Isms*, by William Ebenstein, p. 41.

5 *Left Wing Communism*, by N. Lenin.

6 See Shaull, op. cit. p. 16, 17; also *Christianity and Communism*, by John C. Bennett, p. 56, 57.

7 Edited by Richard Crossman, p. 21, 22.

8 Needless to say, there are many non-religious approaches to Communism. Commendation should be extended to Eugene L. Madeira, writer of an unpublished thesis entitled *A Comparison and Contrast of Selected Christian Interpretations of Communism*, for very carefully classifying and analyzing the more common "religious" approaches to Communism.

9 The Evangelical Christian would regard this self-exaltation of the church into the role of a prophetic ministry paralleling the Old Testament pattern as both utter presumption and a tragic indication of ignorance as to the true nature of the Old Testament prophetic office.

10 The Macmillan Company, New York, 1951.

11 Ephesians 4:27.

12 *"The Spreading Flame,"* by F. F. Bruce, p. 185.

13 *Time magazine*, November 11, 1954.

Citadels of the Faith -- XVI

A Mission that Caught a Missionary Vision

GLENWOOD BLACKMORE

A HUMBLE Swedish immigrant who was loyal to his evangelical convictions settled in Rockford, Illinois seventy years ago and started a church in his house. Last fall the Evangelical Free Church of Rockford with a membership of more than 1,000 celebrated the Seventieth Anniversary of its founding. Today its influence reaches to the ends of the earth.

Harold W. Erickson

Its early preaching ministry was cared for by itinerant ministers and laymen within the group. No formal organization took place till five years after the original founding of the church.

An exceedingly fruitful period began for the church in 1901 when Rev. Gustaf F. Johnson became its pastor. For more than twelve years the church saw continuous revival and amazing growth. The services were all held in the Swedish language and with the large numbers of emigrants from Sweden the church was always filled to capacity. In fact, during this period a new church had to be erected to accommodate the crowds. Though Rev. Gustaf F. Johnson left in 1914 to become pastor of First Covenant Church of Minneapolis, the Rockford Free Church under the able ministry of Rev. John Kalson, Rev. E. A. Halleen, and later Rev. Elmer Johnson, continued to grow, and to fill a very vital part in the life of the community.

The ministry of Rev. Elmer Johnson began in 1922. His ministry was characterized by evangelism, missionary zeal and Sunday School expansion. In 1924 a large Sunday School building was erected adjacent to the church. A number of missionaries were sent to foreign fields and the membership of the church continued to grow. Rev. Harold W. Erickson came from Oakland, California to begin his ministry with the Rockford church in 1951, and continues to be the pastor of the church.

In March of 1954 a new Sunday School building costing $325,000 was completed. The present membership of the church is 1075, and the enrollment of the Sunday School is 1356. During the first quarter of the current Sunday School year the average attendance per Sunday has been 1090.

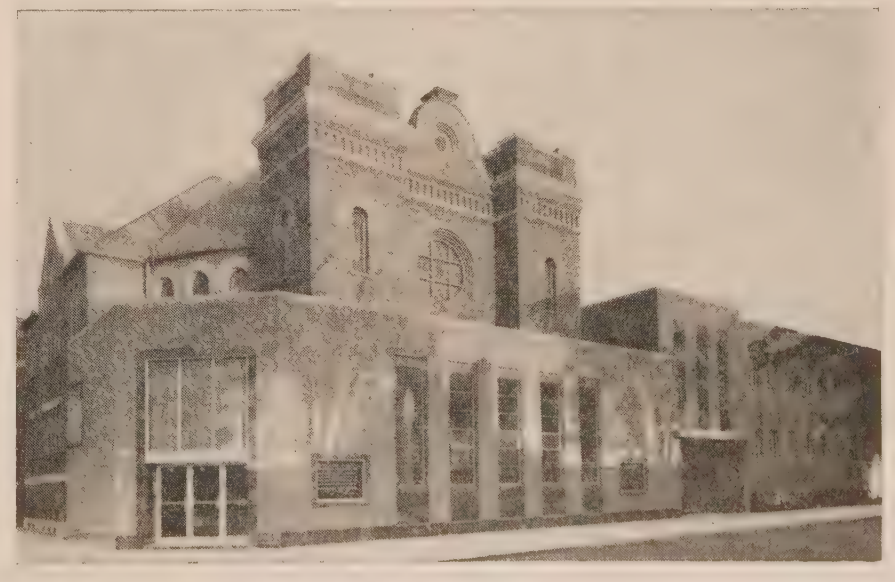
The Evangelical Free Church believes strongly in missions both at home and abroad. It has assumed responsibility for the support of seventeen foreign missionaries, most of whom receive full support from the church. Four home missions workers receive all or partial support from the church.

The Rockford church at present is carrying on extension work through four branch Sunday schools in suburbs and outlying areas. A fifth work begun some years ago in the suburb of Love's Park is now self-supporting and has a growing church membership as well as a flourishing Sunday school. Two years ago a $18,000 chapel was built in the Silver Hill area. Two more such buildings will be erected in the near future. One full-time pastor and two part-time workers serve these branch activities.

Total income of the church in 1954 was $161,645.99. Of this amount $40,000 was spent for home and foreign missions. During the seventy years of its history the church has sent out from its membership into Christian service, thirty ministers and thirty-five missionaries.

The morning service of the church has been broadcast for about twenty years, and for several years a children's broadcast has been sent out each Saturday morning. The Evangelical Free Church is an evangelistic and evangelizing church and seeks by every means to get the gospel to the largest number.

Dr. Harold W. Erickson, the present pastor of the church is a graduate of North Park Theological Seminary in Chicago, and received the degree of Doctor of Divinity from Wheaton College in 1953. He is serving his second



Evangelical Free Church, Rockford, Illinois

year as president of the National Sunday School Association and travels widely in Sunday school conventions and special evangelistic meetings. Before coming to Rockford he was pastor of the Mission Covenant Church of Oakland, California. He has also served as assistant pastor of First Covenant Church, Minneapolis and as pastor of Calvary Memorial Church, Racine, Wisconsin.

The Evangelical Free Church of Rockford is a member of the National Association of Evangelicals. Dr. Erickson believes in the NAE and its program and has for the last several years attended its national conventions. Both pastor and church subscribe heartily to the NAE Statement of Faith. Every pastor of this church has been a staunch believer in the Bible as the inspired and infallible Word of God. No liberalism has ever been preached from its pulpit nor taught in its large Sunday School. An annual missionary conference, evangelistic services and conferences for the deepening of the spiritual life are a part of the regular schedule of activities.

The denomination to which this church belongs is known as the Evangelical Free Church of America and has its headquarters in Minneapolis. The local church is completely autonomous but heartily supports the home and foreign missionary program of the denomination, as well as its seminary and college in Chicago. Membership in the local church is open to all who have trusted Christ as Saviour and Lord and who give evidence of having been born of the Spirit.

The NAE magazine, *United Evangelical Action,* is read by a considerable number in the membership of the church. Twenty-five copies per issue are made available free to any who desire them. Upon returning from national conventions of the NAE the pastor always gives a full report of the convention to the Sunday evening audience and thus keeps the people informed of the world-wide ministry of the Association. Several thousand pounds of clothing has been shipped overseas through the NAE World Relief Commission.

HONOR ROLL

Evangelical Free Church of Rockford

Missionaries

Paul Nilson—Turkey
Christina Engstrom
Edith R. Johnson—China
*Lydia Klint—China
*Edith Blomquist—China
*Oscar and Edith Stevens—Africa
Fred and Blanche Nelson — China, Formosa
*Millicent Johnson—China
*Opal Anderson—China
*Martha Larson—Africa
Don and Marguerite Carlson—China
*Thyra and Julius Bergstrom—China
Martha Dahlstrom Engblom—India
Marvin Ang—South America
*Helen E. Johnson—China
Gertrude Swanson Hesselgrave — Japan
Waldor and Catherine Thalleen — Japan
Glen and Clare Johnson—Japan
Japan
Delores Dahlstrom—South America
Dave and Joyce Falconer—Africa
Gordon and Virginia Peterson—Kentucky

* Now in America

Deceased

Mary Anderson—China
Hila Anderson—Mongolia
Clara Anderson—Mongolia
Hulda Samuelson—China
David Hoagland—Greece
Ruth Anderson—China

Pastors

Carl J. E. Nelson
Frank W. Anderson
John Kalson
Oscar A. Anderson
Axel J. Thorwall
Thure Holmertz
Willard Lindquist
John Hawkinson
Carl R. Carlson
William B. Hallman
J. Edward Valerius
Thure Ohlson
LeRoy Aspling
William Anderson
Herbert D. Peterson
Oscar Johnson
Irving G. Peterson
C. Stanley Newberg
Gustaf Stjernfelt
C. M. Ahlberg
John Axelson
John Lideen
Eugene Wernberg
Alfred Lundgren

Deceased

Axel H. Miller
Alfred Johnson
John Melin
H. E. Sundberg
Louis Nelson
Carl O. Anderson

The World for Christ

* * * *

What Is Evangelism?

It is the anguished cry of Jesus as He weeps over a doomed city.

It is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to my flesh."

Evangelism is the heart-wringing plea of Moses, "Oh, this people have sinned . . . yet now, if thou wilt forgive their sins—; if not blot me, I pray thee, out of the book which thou hast written."

It is the cry of John Knox, "Give me Scotland or I die."

It is the declaration of John Wesley, "The world is my parish."

It is the prayer of Billy Sunday, "Make me a giant for God."

It is the sob of the parent in the night, weeping over a prodigal child.

It is the secret of a great church.

It is the secret of a great preacher and of a great Christian.—*William T. Hall.*

* * * *

Which Are You?

A lot of Christians are like wheelbarrows—not good unless pushed.
Some are like canoes—they need to be paddled.
Some are like kites—if you don't keep a string on them, they fly away.
Some are like footballs—you can't tell which way they will bounce next.
Some are like balloons—full of wind and ready to blow up.
Some are like trailers—they have to be pulled.
Some are like a good watch—open face, pure gold, quietly busy and full of good works.

—*Apples of Gold*

LIFE Looks at Hinduism

Beginning a Series of Articles in Answer to A Leading Magazine's Estimate of the World's Great Religions

DON HILLIS

IN INDIA'S 300,000,000 followers of Hinduism are "probably the most religious people on earth. Religion determines the Hindus' social structure... Every act of the orthodox Hindu's daily life, getting up in the morning, shaving, eating, even the sex act is marked by some religious ritual."

For centuries India's "social structure" has been heavily burdened with a binding caste system and its millions of outcastes. It has long condoned child marriage and a relative disregard for womanhood and widowhood. Indescribable poverty has stalked the length and breadth of this land of idolatry like a devouring beast for decades. Its apathy towards education is made apparent by the fact that eighty percent of India's present population is living in the academic darkness of illiteracy. Its indifference toward medical science has produced generations of people whose life expectancy is approximately thirty years. That these conditions stem from the roots of Hinduism no one can deny. As for her "religious ritual," it is, in the main, a hopeless and never-ending struggle to build up merit.

"In theory," says *Life,* "Hinduism is the simplest of religions (pantheistic), yet in practice it is almost incomprehensibly complex (polytheistic)." "In essence it is the purest, while in its rituals it can be revoltingly gross."

The editors of *Life* wisely refrain from describing any of the "revolting" practices of Hinduism. Most of these practices would not be understood and some of them would not be printable. When the gods of Hinduism admittedly stooped to the lowest forms of immorality, it is not to be wondered that the followers of these gods feel no restraint in doing the same. The worship of man, birds, beasts and creeping things inevitably leads to moral behavior that is of the lowest level. In the first chapter of Romans we read that those who "change the glory of the uncorruptible God" into the worship of other things are given over to uncleanness through the lusts of their own hearts to dishonor their own bodies. Unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, and the such like, follow in the train of this type of worship.

How deeply this worship of living creatures is ingrained in the practice and thinking of Hinduism is plainly stated by the editors of *Life.* They state, "Seeing God in everything, the Hindus have a reverence for everything, trees, rivers, cows and ants. This reverence is expressed in one form of ahimsa, or nonviolence to animals as well as humans, and as a result, most pious Hindus are vegetarians . . ." "For a Hindu to eat meat is sacrilege tantamount to cannibalism. 'All that kill cows,' the scriptures warn, 'rot in hell for as many years as there are hairs on the body of a slain cow.'" No less than Mahatma Gandhi once said, "The cow is a poem of pity. She is mother to millions of Indian mankind." Such darkness of mind needs to be both pitied and deprecated.

Life magazine makes no effort to point out the economic poverty and degradation into which this so-called reverence for all of animal life leads the great nation of India. The worship of cows and monkeys alone represents an economic liability running into the millions of dollars each year. Thousands of India's children go hungry while Hunuman, the monkey god, and his 50,000,000 four-footed followers fill their stomachs.

It is true that many forms of sin abound in so-called Christian lands. The reasons are evident. Millions who think of themselves as Christians frankly have never become "new creatures in Christ Jesus." They are, of course, subject to and yield to the lust and passion of the flesh. These things have, however, always been condemned by the Christian message whereas they are, to a large extent, condoned by Hinduism.

The Doctrine of God

"Hindus believe that ultimate reality is so mysterious, ineffable and illimitable that it can neither be described, nor debated. Yet Hindus have made fantastic efforts to describe the divine and its relationship to the world." This teaching stands in bold contrast to the biblical revelation of the God of Abraham, Isaac and Jacob, the God and Father of our Lord and Saviour Jesus Christ. According to Hindu theology, God is manifested in three basic conceptions. Each of these has appeared in a myriad of shapes, forms and incarnations. There is Brahma, the creator, who "creates each universe out of eternally existent material." There is Vishnu, the sustainer, and Shiva, the destroyer. Not by the farthest stretch of the most virile imagination could this concept fit into the Christian teaching of creation nor of the Holy Trinity. It is certainly not true that all peoples and all religions are ultimately worshiping the same God. If a Hindu claimed that two plus two equals five and a Christian counteracted with the statement that it equals

four, one would not suggest that both are ultimately reaching the same mathematical truth. The plain fact is that the Hindu in this case is undeniably wrong. Like truth, the character of God is eternal and immutable. It is not something in one country and something else in another.

In the Hindu philosophy of life "Reality is one." Yet in reality this very philosophy has divided Indian social experience into many castes and sub-castes. Hinduism, itself, has "many dozens of sects, each following its own beliefs and rituals... Hinduism may be interpreted in one way in one community, in quite a different way in another. It has meant different things at different times in history."

The Hindu feels that "only through ignorance and deception do we see life as multiplicity... The created world though it has been projected from the real is not the real itself. The relationship of God to the earth is illustrated by the heat that rises from the fire. The heat is not the fire and yet it comes from the fire and cannot exist without it." Such theories would incline one to feel that Christian science may have borrowed some of its assumed modern revelation from ancient Hinduism.

Strange it is that in the midst of India's "oneness" the Hindu heavens "teem with three hundred thirty million gods... Charged with super-human energy, the Hindu gods posture, proliferate, and dash about the universe in a frenzy of activity." Most of these gods possess one or more goddesses with which they associate. One of the best known incarnations of God is Krishna. "He is the subject of countless stories and legends. As a young man Krishna flirts with the Gopi milkmaids, and even has an affair with one of them, Radha. These erratic experiences the Hindus interpret in symbolic terms. Today the Hindu supernatural world, like a vast and wonderful fairyland swarms with gods resembling humans and animals along with demons, heroes, ghosts and heavenly dancing girls." To the follower of Jesus Christ, it is quite impossible to concede that this, in any way, represents "a vast and wonderful fairyland." Nor do India's people look upon it as such. On the contrary, it is to most of them "a supernatural world" to be feared, endured and appeased.

Idolatry

The Indian religionist defends his idolatry by saying, "We see little girls with their dolls. How long do they play with them? Only so long as they are not married. Similarly one needs images and symbols so long as God is not realized in His true form. It is God Himself who has provided these various forms of worship to suit different stages of spiritual growth and knowledge." These idols have a multiplicity of forms. For example, there is the goddess Indra with a thousand eyes or the god Brahma with four heads. Some of the images of Ganesh, the elephant-headed god, contains sixteen arms. The sheer blasphemy of suggesting that "God Himself has provided" these idols is clearly taught in the following words of the Psalmist: "Their idols are silver and gold, the work of men's hands. They have mouths but they speak not; eyes have they, but they see not. They have ears but they hear not; noses have they, but they smell not. They have hands, but they handle not. Feet have they, but they walk not. Neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." The heart of the Christian to whom God through Christ has been "realized in His true form" should go out in tender compassion to the millions so blinded by the veil of idolatry.

The Caste System

Hinduism's unparalleled caste system with its four main castes and its three thousand sub-castes including some seventy million outcaste people is explained on the basis of the functioning of Karma. Karma is "the grand cosmic law of cause and effect." The entire significance of the law of cause and effect rests, of course, upon the position of the "First Cause." Hinduism has no concept of the "First Cause" as being a loving Heavenly Father, who as the God of all wisdom works in the lives of His creatures "both to will and do of His good pleasure" in the salvation of their souls and the glorification of His own name. The basic realities of sin, righteousness, justification, redemption, hell and heaven as known by the Christian are entirely absent from Hindu theology. To the Hindu, salvation, for example, consists of "losing our egos and individualities even as rivers lose their names and forms when they flow into the ocean." This can take place only as one is "reborn again and again in a long round of reincarnations passing from vegetables to animals, from animals to humans, from one human body to another, sometimes up the scale and sometimes down until they are pure enough to return to Brahma, the spiritual source." How startlingly this stands in contrast with the sublime teaching of John 1:12, Ephesians 2:8, 9, II Corinthians 5:21. To the Hindu "real peace can be found only in the control of desire and in the turning of the mind to the one real reality, God." For the average Hindu this can be "obtained only as the result of meditation, sacrifice, bathings and many offerings." Here again, the biblical revelation of peace with God through justification by faith stands in direct contrast with the teachings of Hinduism.

Hinduism's Influence

That some of the practices of Hinduism have been adopted by a few of the more modern religions is made evident by *Life's* presentation of the subject. Hinduism's influence appears apparent in the philosophy of Christian Science and in the rituals of Roman Catholicism. The Hindu act of ancestor worship is somewhat analagous to the Roman Catholic program "of praying for the poor souls in purgatory." The idea of a monastery, or cave in which holy men can isolate themselves from the world also finds its parallel in the monasteries of Romanism. The counting of beads in relation to the names of the Hindu gods is not unsimilar to the Catholic rosary. Perhaps the most startling illustration of a modern religion adopting an ancient pagan custom is in relation to the concept of a mother god. In one particular sect in Hinduism, "the Divine Mother has the same pre-eminent position as Our Lady of Guadalupe among the Mexican Catholics. As creator and giver of life, the Divine Mother is kindly, benevolent, smiling. Like the Christian (Roman Catholic) Mother of God, she holds out her hands to all creatures, asking them to come to her as they would to their earthly mothers."

This presentation of the philosophy and practices of Hinduism by *Life* magazine should cause the heart of every true Christian to bleed with compassion toward the millions who abide in the darkness of heathenism and idolatry. It should also cause his heart to lift in a peon of praise to God "for His unspeakable gift" through which salvation has become so freely his.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature" (Col. 1:12-15).

[To be continued]

God, Glasgow and Graham

(Continued from page 8)

by the Field Organizer of the "Tell Scotland" Movement and the Chairman of the All-Scotland Crusade holds no extravagance.

The Crusade, moreover, has given birth to *a new boldness among the clergy in calling for open decisions.* No less a leader than the Rev. A. Neville Davidson, Minister of the Glasgow Cathedral, allowed himself to be quoted as saying that the Crusade was compelling the ministers of Scotland to rethink their methods in the area of evangelism. He referred in particular to the need of a pulpit ministry that is more simple, direct, personal, and decision-producing.

While the Crusade was still in progress pastors began "preaching for a verdict"—and getting it. The minister of a large church in one of the suburbs of Glasgow took a Sunday morning to give the first invitation to open surrender he had ever issued from his pulpit. When twenty-four persons responded, he tasted a new kind of joy and a new sense of expectancy as touching the workings of God's Spirit. Nor could all the characteristic reticence of a Scot prevent another pastor—this time in Inverness—from displaying obvious exuberance as he told me on a Monday morning how, on the Sunday, he had given an invitation for the first time in his ministry, and four convicted, questing souls had met him in the vestry for counsel and prayer.

The long-range results of this new ministerial vision and attack are incalculable.

Still another of the Crusade's consequences has been *a new appreciation of the value of counselling and follow-up.* This includes such procedures as:

1. *The training of the counsellor.* In the training course some of them discover that *they* need to be converted; others that they need to let go of themselves and become the cleansed channels through which the power of the Holy Spirit can flow.

2. *The ministry of the counsellor.* This includes the taking of one's place beside the inquirer as soon as the latter comes forward; the person-to-person dealing in the Counselling Room; the discriminating use of Scripture; the prayer; the filling out of the "report" card; the placing of literature in the hands of the counsellee; and finally, the responsibility for making subsquent contacts, both by letter and in person, for the counsellee's encouragement. (In London last year a man and his wife "counselled" a total of 114 persons, made several contacts with them by

(Continued on page 43)

WORLD MISSIONARY STATISTICS[1]

Evangelical Foreign Missions Association

WORLD POPULATION	**2,547,000,000**
Under Communism	**821,000,000**
CHRISTIAN RELIGIONS (estimated)	
Protestant	**240,000,000**
[2]Roman Catholic	**400,000,000**
[2]Orthodox (Greek and Russian)	**150,000,000**
[2]Coptic	**10,000,000**

AFRICA — Total Population — 204,000,000[3]

Total Missionary Staff[4] (about 2,000 of these are pastors in South Africa)	15,381
Total National Staff	131,326
Total Church Members	3,856,446
Total Christian Community (Protestant)	9,756,452
Ratio—Missionary to Population	1 to 13,263
Ratio—Christian Community to Population	4.8%

ASIA MINOR — Total Population — 65,825,700

Total Missionary Staff	763
Total National Staff	597
Total Church Members	19,960
Total Christian Community (Protestant)	82,203
Ratio—Missionary to Population	1 to 86,272
Ratio—Christian Community to Population	.13%

INDIA—PAKISTAN—CEYLON — Total Population — 450,783,165

Total Missionary Staff	6,473
Total National Staff	24,647
Total Church Members	1,658,191
Total Christian Community (Protestant)	4,859,048
Ratio—Missionary to Population	1 to 69,654
Ratio—Christian Community to Population	1.1%

SOUTH EAST ASIA — Total Population — 73,000,000

Total Missionary Staff	794
Total National Staff	4,274
Total Church Members	300,220
Total Christian Community (Protestant)	713,224
Ratio—Missionary to Population	1 to 91,935
Ratio—Christian Community to Population	1.4%

FAR EAST — TOTAL POPULATION — 138,000,000

Total Missionary Staff	2,920
Total National Staff	7,570
Total Church Members	1,735,771
Total Christian Community (Protestant)	
Ratio—Missionary to Population	1 to 47,260
Ratio—Christian Community to Population	

INDONESIA — Total Population — 66,300,000

Total Missionary Staff	450
Total National Staff	4,220
Total Church Members	507,994
Total Christian Community (Protestant)	2,208,936
Ratio—Missionary to Population	1 to 14,733
Ratio—Christian Community to Population	3.4%

SOUTH PACIFIC ISLANDS — Total Population — 2,800,000

Total Missionary Staff	911
Total National Staff	7,454
Total Church Members	302,804
Total Christian Community (Protestant)	880,100
Ratio—Missionary to Population	1 to 3,073
Ratio—Christian Community to Population	32%

LATIN AMERICA—WEST INDIES — Total Population — 167,200,000

Total Missionary Staff	5,962
Total National Staff	14,596
Total Church Members	3,024,852
Total Christian Community (Protestant)	8,526,819
Ratio—Missionary to Population	1 to 28,044
Ratio—Christian Community to Population	5.1%

1 Basic statistics are taken from the *World Christian Handbook 1952.*

2. These count membership from birth and frequently by families regardless of their actual relationship with the church. Protestant figures are actual members.

3. Population revised to 1955.

4. Missionary totals and ratios are revised in accordance with increase in missionary personnel in EFMA and IFMA Missions.

OUR MISSIONARY DYNAMIC FOR THE NEW DAY

We are facing a new era in Christian missions.

Art Glasser, in his masterful survey of a world in social revolution ("Christian Missions and World Revolution," see page 3) and its implications in terms of evangelical missionary strategy, causes us to realize this fact with new poignancy.

The under-privileged peoples of the world are on the march. They are crying for bread, for relief from poverty and disease and a thousand physical ills. They are tired of being the pawns of self-seeking nations and economic imperialisms. Atheistic Communism is on the march with a spirit of daring, of boldness and of sacrifice promising these discontented peoples "the world with a fence around it" and branding Christianity as the enemy of their highest hopes. Country after country is being closed to Christian missions.

The crisis of the hour is intensified with the growing political tensions between the East and the West and the threat of destruction implicit in a possible worldwide atomic war.

Thus a new urgency and compulsion confronts the whole missionary enterprise. Is the Christian message adequate in the face of world upheaval? Are the missionary methods of yesterday effectual now? Are the missionaries themselves competent to meet the crisis? Is the Church aware of the imperative necessity for a new dedication of her resources to the missionary task?

Evangelicals have not the slightest doubt that the only answer to the world's need today is the Christian answer. They are not ready, as are some sectors of Christianity, to sit down with non-Christians as brothers in a common quest to seek some new ultimate in religion. We believe that the only authentic message to mankind is Jesus, the historic Son of Man and Son of God, the Eternal Christ, the risen and ever-living Redeemer and Lord. We do not admit that mankind is capable in itself of constant progress and improvement and of advancing toward perfection. We hold that motive and power are in Christ to those who are born again through the Gospel.

We share with Art Glasser the conviction that the day has come for new missionary methods, new missionary strategy to meet the situation in which we find ourselves. By this we do not mean that the time has come, or ever will come, to make the preaching of the Gospel and the personal conversion of men to a new life in Christ anything less than the prime and essential task of missions. What we are beginning to realize is that we have largely departed from the New Testament methodology in spreading the Gospel. We have been depending too much on *foreign* missionaries who have had an *institutional* approach to their task. The time has come to restore the Pauline method of establishing small groups of believers in pagan lands, entrusting them with the Word of Life and encouraging them to evangelize their own people in their own way.

After all, it is the dynamic of the Gospel and the power of the Holy Spirit which has always been and always will be the secret of the conquest of the world for Christ. Christ is more than a match for atheistic Communism. Iron curtains cannot keep the Gospel out of the hearts of men. Dictators cannot purge nations of a Church which is made up of "living stones" and whose Shekinah glory glows within men's souls. Marxist error cannot destroy the Truth of God, which crushed to earth will rise again. The eternal years of God belong to a triumphant Christianity!

The call of the hour is for a new daring and a new heroism in Christian missions. Evangelicals have the heart of the Gospel. They have boldly stood against the humanisms and liberalisms and agnosticisms which have robbed much of Christendom of its will to spread the Gospel to the uttermost parts of the world. We need only to divest ourselves of our *passe* traditionalisms and our outworn methodisms and get a new touch of God upon our souls through the cleansing and enduement of the Holy Spirit. It was Pentecost which gave meaning to the Great Commission and precipitated the great missionary advance of the Church in the First Century. The first disciples were just ordinary men in social standing, erudition and political influence but they became extraordinary under the compulsion of the Holy Spirit, able to devise adequate strategies and miraculously achieve the impossible. The arm of the Lord is not shortened in our day and generation. He is able. Are we able?

The word "finis" will not be written to the history of Christian missions by communism or paganism or humanism or secularism. The last word will be spoken by Him who is the Alpha and the Omega, the first and the last, is alive from the dead and is alive forevermore and holds within His hand the keys of death and hell. That word will be spoken when He has put all His enemies under His feet and every knee shall bow and every tongue confess that He is Lord to the glory of God the Father!

Blasphemy from Hollywood

When Hollywood, undoubtedly spurred by box office receipts from "The Robe" and "Quo Vadis," turned to a policy of producing more biblical dramas, we welcomed this evidence of higher public tastes and hoped that motion picture standards might improve.

Since a few of the new pictures have been released we are more certain than ever that there has been little change in the Hollywood penchant for suggestion and debauchery. Most of the Bible stories have been used

merely as a cover-up for lechery. The current picture, "The Prodigal Son," is a case in point.

Dr. Daniel A. Poling voices our concern in an editorial in the July issue of *Christian Herald*, of which he is editor: "Perhaps the gravest evil and major menace of this picture, 'The Prodigal Son,' is the distortion before the eyes and mind of youth of Christ's parable of a father's love. Has Hollywood reached the conclusion that no one can possibly object if it is just a Bible story? Well, if this be so, Hollywood would be well advised to take another look.

"Considering the immortal words of the Prodigal Son and the Holy One who spoke them, that picture is a perversion of the scriptural story and, to tens of millions who hold the parable to be sacred, it is blasphemy."

We join with Dr. Poling in saying, "We simply will not be silent in the face of a growing deluge of evil on the screen."

Two Anniversaries

July marks another anniversary of the founding of the United States of America, July 4, 1776. June 20 saw in San Francisco the celebration of the tenth anniversary of the founding of the United Nations.

The philosophy back of the USA rests on the belief that the individual is endowed by his Creator with certain inalienable rights which cannot be denied him by society as a whole. This freedom was purchased by our founding fathers at a tremendous sacrifice.

The philosophy back of the United Nations rests in the belief that collective security is basic and takes precedence over the individual, whose rights are only those granted at the discretion of the collective.

We think the American people may well ponder these facts as they celebrate these anniversaries, take stock of the present and look to the future.

For our part, we see grave dangers to the liberties we enjoy, in an unquestioning allegiance to the United Nations. The UN was godless in its inception. It is inevitable —composed as it is of a majority of atheistic, communistic, socialistic and non-Christian states—that it must fail to achieve its laudable objective of world peace and security. It is being increasingly used as an instrument of those world forces which are inimical to Christian and American principles. With its component agencies it is slowly but surely subverting the freedoms we enjoy by imposing over us a colossal governmental structure with powers superior to those of our own Constitution.

The time has come for Americans to clarify this anomalous situation and take such steps as may be necessary to preserve and perpetuate the liberties we gained at Philadelphia in 1776.

God Still Lives

The Holy Scriptures picture God as one who is interested in the affairs of men, and who declares that He rules in the kingdoms of men (Dan. 4:32). It is in His power to set up princes and to overthrow them, and to cause whole nations to crumble in the dust when they defy His decrees of justice and righteousness (Dan. 2:21).

Let us talk more of the sovereignty of God these days. We are hearing altogether too much about doom and destruction and too little about God's provisions for man's present needs and his ultimate salvation. God has not abandoned this world to its evil course and the human race to annihilation.

Let's Start a Revolution

"I am in open rebellion against this thing," said Governor Theodore McKeldin of Maryland, the other day. He was speaking at Emmitsburg of the materialistic philosophy back of a new interpretation of the American principle of Separation of Church and State which is robbing our public schools of the religious element in education.

It is time somebody in government started such a revolution. We have repeatedly stated in these columns the evangelical Christian conviction that education without God in it is not only inadequate but it is a menace to our American liberties. Yet we have seen the USA Supreme Court hand down the McCollum-Champaign decision and the Supreme Court of New Jersey the Rutherford School Board decision which pave the way for a complete divorcement of Christianity and the Holy Scriptures from American public education. In the face of these developments no statesman of any standing has until now dared to stand up for the traditional American interpretation of Separation of Church and State as it applies to public education.

"I refuse to call that education in the highest sense which deliberately and vigorously excludes the religious element," Governor McKeldin said. "It is merely intellectual training. I admit that it can produce astonishing results—but so can training in acrobatics or sleight-of-hand.

"I deny that it can produce the highest type of manhood and I submit that in the present state of the world only the highest type of manhood can hope to lead us safely through the dangers and evils that beset us on every side."

Governor McKeldin said the kind of schooling that for the past 30 years has resulted in a "materialistic philosophy that excludes the glory of God" is "plainly and calamitously failing."

"Its ultimate achievement has been the fabrication of engines of destruction so powerful that we now fear they may exterminate life from this planet," he said. "Today the wisest exponents of the scientific method are proclaiming with one voice that it is not enough, that there must be a development of ethics somewhat comparable to the development of physics if mankind is to escape the ironical doom of mass suicide."

Describing separation of Church and State as "the great bulwark of the rights of minorities," the governor deplored "the tyranny of words" that has given rise to misunderstanding of the true meaning of this concept.

"It is the tyranny of words, not their legitimate power, that has betrayed many of us into accepting the error that separation of Church and States implies an element of hostility to religion in the essential American doctrine," he said.

We gladly join Governor McKeldin in his "open rebellion." We trust that millions of American Christians will do likewise. We pray that other leaders in the political life of the nation will decide to do battle for the return of religion to American education.

We are not at all certain that Governor McKeldin understands all that might be involved in the implementing of his convictions. We are rather sure that we would go much farther than he in making a Christian philosophy of education basic to the teaching and training of our American youth.

But this is not the time to split hairs about a big, broad basic principle which has been implicit in American life for three hundred years and is now about to be utterly destroyed.

Let the revolution start NOW!

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ASSOCIATIONS

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★ **SERVICE** — Washington Office — passports, visas, government documents, representation before government agencies and foreign embassies.

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★ **SURVEYS** —world missionary statistics, general information on Evangelical mission boards, mission fields, world needs.

★ **MISSIONARY NEWS SERVICE** —twice a month news service covering evangelical missionary news world-wide, for editors, educators, executives, $8.00 per year.

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160 Warren St., Boston 19, Mass.
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434 W. Pacific St., Springfield 1, Mo.
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Bible Meditation League,
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International Child Evangelism Fellowship,
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121 missionaries 60 fields

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260 W. 44th St., New York 36, N. Y.
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543 Eastern Ave., S. E., Grand Rapids 6, Mich.
43 missionaries 3 fields

Church of God Foreign Missions,
1080 Montgomery Ave., Cleveland, Tenn.
87 missionaries 40 fields

Church of the Nazarene,
6401 The Paseo, Kansas City 10, Mo.
263 missionaries 25 fields

Conservative Baptist Foreign Mission Society,
352 Wellington Ave., Chicago 14, Ill.
280 missionaries 13 fields

Domestic, Frontier & Foreign Mission Society
407 United Brethren Bldg., Huntington, Ind.
33 missionaries 3 fields

Eastern European Mission,
36 N. Marengo Ave., Pasadena 1, Calif.
2 missionaries 2 fields

Evangelical Free Church of America,
2950 Nicollet Ave., Minneapolis 8, Minn.
117 missionaries 5 fields

Evangelical Mennonite Church,
Woodburn, Indiana.
7 missionaries 1 field

Far East Broadcasting Company,
P. O. Box 1, Whittier, Calif.
Associate Member

Far Eastern Gospel Crusade,
902 Hennepin Ave., Minneapolis 3, Minn.
121 missionaries 4 fields

Free Methodist Church of North America,
Winona Lake, Indiana.
129 missionaries 12 fields

Free Will Baptist Foreign Mission Board,
3801 Richland Ave., Nashville 5, Tenn.
14 missionaries 3 fields

Friends Foreign Missionary Society (Ohio),
Memorial Building, Damascus, Ohio.
18 missionaries 2 fields

Greater Europe Mission,
542 S. Dearborn St., Chicago 5, Ill.
21 missionaries 4 fields

International Church of the Foursquare Gospel,
1100 Glendale Blvd., Los Angeles 26, Calif.
83 missionaries 20 fields

Inter-Varsity Christian Fellowship,
1444 N. Astor, Chicago 10, Ill.
5 missionaries 6 fields

Krimmer Mennonite Brethren Church,
Box 276, Inman, Kansas
29 missionaries 12 fields

Mennonite Brethren Church of North America
315 S. Lincoln St., Hillsboro, Kansas.
150 missionaries 8 fields

Missionary Bands of the World,
101 N. Alton Ave., Indianapolis 24, Ind.
16 missionaries 2 fields

Missionary Church Association,
3901 S. Wayne Ave., Ft. Wayne 6, Ind.
56 missionaries 5 fields

Missions Visualized, Inc.,
6912 Sunset Blvd., Hollywood 28, Calif.
Associate Member

Open Bible Standard Missions,
851 Nineteenth St., Des Moines 14, Iowa.
40 missionaries 7 fields

Oregon Yearly Meeting of Friends Church,
3116 Palouse, Boise, Idaho
12 missionaries 1 field

Orient Crusades,
P.O. Box 45, Los Angeles 53, Calif.
20 missionaries 4 fields

Oriental Missionary Society,
900 N. Hobart Blvd., Los Angeles 29, Calif.
112 missionaries 9 fields

Pentecostal Holiness Church,
Box 1988, Roanoke, Virginia.
49 missionaries 9 fields

Primitive Methodist Foreign Mission Board,
223 Austin Ave., Wilkes-Barre, Pa.
5 missionaries 1 field

Reformed Presbyterian Church in N. A.,
306 Gale St., Philadelphia 20, Pa.
3 missionaries 1 field

United Missionary Society,
1819 S. Main St., Elkhart, Ind.
92 missionaries 7 fields

United World Mission,
Box 8, Riverdale Station, Dayton 5, Ohio.
41 missionaries 10 fields

Wesleyan Methodist Missionary Society,
330 E. Onondaga St., Syracuse 2, N. Y.
76 missionaries 8 fields

Woman's Home & Foreign Mission Society,
5 Whiting St., Boston 19, Mass.
11 missionaries 1 field

Woman's Missionary Association, U. B.
411 United Brethren Bldg., Huntington, Ind.
23 missionaries 1 field

World Gospel Mission,
Box 826, Marion, Indiana.
117 missionaries 8 fields

World Radio Missionary Fellowship,
Talcottville, Connecticut.
77 missionaries 4 fields

World Vision, Inc.,
P.O. 151, Portland 7, Oregon.
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Worldwide Evangelization Crusade,
Box A, Ft. Washington, Pa.
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Juvenile Delinquency

The Senate subcommittee on Juvenile Delinquency is continuing its investigations into factors which may share in the upward trend in crime among the nation's young people. The most recent hearings, under the chairmanship of Senator Estes Kefauver, were held in New York City and focused on various types of pornography.

For a number of months the subcommittee has been building up its stockpile of information on the factors affecting juvenile delinquency. Some of the subjects under scrutiny have been comic books, narcotics, television, pornographic literature, pictures and films. The subcommittee has also investigated juvenile delinquency among the American Indians on several Indian reservations, and also among delinquent inductees into the Armed Forces. Plans are being made to investigate further such factors as moving pictures, youth employment, black market in babies and the relation of handicapped children to juvenile delinquency.

During the 84th Congress the Senate has acted on only two bills which are directly related to delinquency. On March 29 the Senate passed bills which prohibit the interstate transportation and mailing of certain pornography. The two bills (S599 and S600) have been passed over to the House for action, and on the House side are embodied in HR3333.

The recent New York hearings were particularly concerned with the national traffic in lewd literature, photographs, films, records and other pornography. One of the leading witnesses was a Franciscan priest who testified that many teen-age girls had been induced to pose for pornographic pictures by smooth-talking professional operators. Most of these girls were contacted in drug stores while playing hookey from high school. Other witnesses testified as to the technological advances which have been introduced into the field of pornographic materials, and the effect which such materials are apt to have on the actions of teen-agers. References were also made to the large traffic in pornographic materials into and out of the United States.

In dealing with the particular problem of traffic in lewd literature and other such materials the subcommittee has had to face many charges of attempting to institute a system of censorship. Senator Kefauver denied that the committee had "any thought of censorship." He also affirmed at the beginning of the hearings in New York that there would be no attempt to deal with the "legitimate magazines and books although many of these border on the pornographic."

At the end of the New York hearings the subcommittee came to some very definite conclusions. They established that pornography is a definite factor in the increase of juvenile delinquency, and that an increasing amount of lewd materials are being circulated among school children. The sale of filthy literature and pictures has become a big business and was estimated by Senator Kefauver to take advantage of loopholes in the law to the tune of $350,000,000 per year. The Senator is now pushing to make it a Federal offense to transport obscene material across state lines for sale or distribution.

The subcommittee is also recommending stiffer penalties by way of confiscation of vehicles, cameras and equipment used in the production and distribution of pornography. In addition the subcommittee is urging that there be an increase in postal and customs personnel to inspect materials entered in the mails and materials coming into the country at the various ports of entry.

Three of the witnesses at the New York hearings refused to give testimony as the subcommittee requested. Senator Kefauver has indicated that he hopes to see these three persons cited for contempt.

Back in Washington the subcommittee is seeking to get several other bills before Congress, particularly an "omnibus bill" (S728) which would greatly enlarge the office on juvenile delinquency within the Department of Health, Education and Welfare. This bill would also grant large sums of money to the various states in order to strengthen their programs to counteract the rise in youth delinquency. In addition it would establish a federal advisory committee on juvenile delinquency made up of representatives of the American Medical Association, the American Bar Association and about twenty other large national groups. The omnibus bill would also grant funds for the training of personnel in various sections of the country to deal with the problems.

Other bills relating to juvenile delinquency which have been introduced in the Senate may face some serious problems in gaining any attention in this Congress. One bill (S957) would make it possible for foster children to be counted as a deduction for the purposes of income tax. Another (S959) would prohibit juveniles from going out of the United States unaccompanied by a responsible adult. Senate Joint Resolution 44 would authorize states in the several regional areas of the country to form compacts in dealing with delinquency problems. Still another bill (S958) would serve to keep young people who had broken Federal statutes in their own communities for the purposes of correction and rehabilitation. Two hundred dollars would be granted to each parolee in order to "get started on the right foot" if another bill (S1081) were to pass Congress. How much attention each of these bills will get remains to be seen, but in light of the approaching recess of the 84th Congress any immediate action seems highly unlikely.

Pray for Guatemala!*

Last summer under the leadership of Col. Castillo Armas the revolutionary forces overthrew the Communist regime in Guatemala. Temporary laws were proclaimed granting freedom of worship and a commission of seventeen deputies of the National Assembly set to work to prepare a new Constitution.

This commission has now adopted the following articles with regard to freedom of religion which are to be submitted to the Assembly for ratification:

ARTICLE IX. The right to meet peacefully and without arms is recognized. The right to meet in the open air and of public manifestation cannot be restricted, diminished, or limited and the law shall regulate such meetings with the sole purpose of guaranteeing public order. Religious demonstrations outside church buildings are permitted and shall be governed by appropriate law.

ARTICLE X. Religious groups or associations, of whatever faith, shall be recognized as legal entities, they shall be able to acquire properties provided that they be used exclusively for their religious functions, social service ends or those of education. The declaration of these rights does not affect the status of real estate extant upon the promulgation of this constitution.

ARTICLE XI. The exercise of all religions is guaranteed, without any preeminence. Every person has the right to manifest his religion or belief individually and collectively, both public and in private, by teaching, worship and observance without limitation except for peace and public order. The associations or religious groups or their members as such, and ministers of religion, cannot interfere in politics.

The president of the Assembly, Luis Arturo Gonzales, has announced that the proposed Constitution would be finished and ready for discussion by the session of July 3.

The Roman Catholic Archbishop, Monsignor Marino Rossell Arellano, has protested the above proposed article in a long letter directed to the deputies of the National Assembly. His letter has been published in full in the Guatemala press contrary to his express desires. In the letter he claims that the Roman Catholic Church, was the principal agent working for the overthrow of the Communist regime in Guatemala. He claims that since Romanism is the historic faith of Guatemalans and in view of the fact that 95% of them are Catholics that they must have the place of preeminence under the new Constitution and that religious instruction must be obligatory in the public schools.

With regard to Article XI the Archbishop denounces the phrase "without preeminence" as "an odious and antidemocratic discrimination in order to wound the traditional religion of Guatemalans." Should such be adopted, he threatens that "the Archbishop of

(Continued on page 46)

* We are indebted to Rev. Lon D. Hitchcock, home secretary of the Central American Mission, for this release.

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

MISSIONS

Assemblies Mission Giving Nears Four Million Mark

SPRINGFIELD, Mo.—Nearly four million dollars were contributed to the missions activities of the Assemblies of God in 1954, Rev. Noel Perkin, secretary of the Foreign Missions Department, announced recently.

Gifts to the missions program of the church were processed by five major departments which receive credit for missions giving. The Foreign Missions Department reported that of the $3,851,059 contributed, $2,748,596 will be used to advance the Foreign Missions work of the Assemblies of God.

Since the church's missionary program was begun in 1914, the department has grown from a few missionaries in a limited number of countries to 742 representatives, 4,988 native workers, and 5,177 churches in 62 foreign countries of the world.

In addition to the religious activities of the Assemblies of God Missions Department, 53 foreign schools are maintained for training native workers. Twenty of the schools are located in Latin America, thirteen in Africa, nine in Southern Asia, one in the Middle East, and ten in the Far East.

Through efforts of the Assemblies of God missionaries, a foreign membership of 341,351 has been reported. This figure does not include numerous native works located on the six continents of the world.

Last year eleven Assemblies churches of the USA gave over $16,500 each; Twenty gave over $10,000 each, twenty-one gave over $8,000; and nineteen over $5,000. Glad Tidings Tabernacle of New York City topped the list of churches with gifts totaling $43,341.69.

Officials of the statistics division of the denomination's Missions Department report that already the gifts for 1955 are showing a decided increase over 1954. Income for the first quarter of the year totaled $1,007,068.21 or $191,068.21 more than was given during the same period in 1954.

Rimmer Memorial Hospital Is Being Built in Ecuador

PHILADELPHIA—The new Rimmer Memorial Hospital in Quito has reached final stages of completion according to Dr. Paul W. Roberts of the medical department of Radio Station HCJB. Opening day occurred in June, according to news reports. The thirty-bed infirmary, named in honor of the late Dr. Harry Rimmer, is reported to be Ecuador's first evangelical mission hospital.

Dr. Roberts has been praying for such a hospital since he arrived at HCJB in 1949. At that time, Dr. Rimmer had raised sufficient funds in his Bible teaching ministry to purchase the property on which the hospital is being erected. The building has been paid for by contributions solicited by Pastor George A. Palmer on his daily Morning Cheer program, originating in Philadelphia. Having already secured $65,000 to erect the building, Palmer has launched a campaign to provide the $25,000 still needed to equip it.

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Taylor University Team In World Missions Trek

UPLAND, Ind.—Basketballs in one hand and Bibles in the other, three young men left the campus of Taylor University June 2, for a trip which will take them half way around the world into about a dozen countries to play a schedule of 100 games and present the message of Christianity in the Orient.

Coached by Don J. Odle, athletic director at Taylor University, the team made up of players from Anderson College, Westmont College, the University of Southern California and Taylor will play under the banner of Youth for Christ International, which is sponsoring the tour. Schedules have been arranged by Dick Hillis and Ellsworth Culver of Orient Crusades.

Countries included on the itinerary are Japan, Korea, Formosa, Indonesia, Indo China, Hong Kong and the Philippines.

Odle led similar teams to the Orient in the summers of 1952 and 1953. He reports "We have seen how a faith in Christ will melt down barriers, draw us closer to one another, and give us power for every difficulty we face." The team was awarded a Freedom's Foundation Medal in 1953 for the good will fostered.

Odle expects to return with the team by September 3. At that time they will have covered more than 60,000 miles playing ball and preaching.

New Bible College Opens in Calcutta

CALCUTTA, India. — The church that William Carey founded in Calcutta has become the training ground for Indian nationals who, it is hoped, will develop into Christian leaders for tomorrow's India.

The Calcutta Bible College, directed by Dr. and Mrs. William Cook, missionaries of the Conservative Baptist Foreign Mission Society, officially opened its doors early this year for evening classes. Day school classes for a full four-year program will begin July 18.

The school fulfills a dream of long standing for the Cooks, who have spent twenty years in India as evangelistic and educational missionaries. The city of Calcutta, with two and one-half million people, has no evan-

FAMED WILLIAM CAREY CHURCH IN CALCUTTA

Where Calcutta Bible College opened recently

SERVICE DIRECTORY

National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director,108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions
(Evangelical Foreign Mission Association)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

Sunday Schools
(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio
(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

Christian Day Schools
(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action
Dr. Frederick C. Fowler, Chairman, First Presbyterian Church, 300 East Second St., Duluth 5, Minn.

Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, P. O. Box 1928, Washington 13, D. C.

Women's Fellowship
Mrs. M. C. Tenney, President, 811 N Main Street, Wheaton, Illinois.

Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices
New England—Rev. George S. McNeil, Director. 9 Park Street, Boston 8, Massachusetts.

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

gelical Christian training school. When the Carey Baptist church learned of the Cooks' interest in starting such a school, it opened its doors for classrooms.

The evening school has fifty-four students registered. Among them are fifteen Chinese, sixteen Anglo-Indians, and the remainder from a large assortment of language groups. All classes are taught in the English language since there is no other language common to all. Facility in English is one of the requirements for entrance.

The day school which will begin in July will also be taught in English. Entrance requirements include the Indian equivalent of high school graduation. The core of the curriculum will be Bible, with additional courses in music, Christian education, psychology, etc.

A three-story building which was formerly used for a working girls' dormitory has been rented. It will provide living quarters for Dr. and Mrs. Cook and dormitory space for about thirty boys. Already applications for admittance have been received from Bengal, Nepal, and South India.

Home Bible League Sets New Records

CHICAGO—(E/P)—A Chicago businesman, Chester L. Evers, has been elected president of the World Home Bible League, an international organization distributing the Scriptures through evangelical missionaries of the world. The founder, William A. Chapman, who held this position for seventeen years tendered his resignation to the board in favor of Mr. Evers, who had joined him seventeen years ago as the first "sower."

In this action, Mr. Chapman made the following statement: "It has long been my desire to have Mr. Evers' faithfulness rewarded by this organization in a distinct manner. Mr. Evers was the first man to join me in the formation of the World Home Bible League and has faithfully stood by my side these many years. I have always looked forward to the day when I might resign as president and the day that Mr. Evers would assume such responsibilities."

Evers was elected by the board as president and Chapman was then given the position of chairman of the board a new post on the International Board. Beside being chairman of the board, Mr. Chapman will officiate at all International meetings of the organization. Ben Ottenhof, an attorney in Chicago, became vice-president, and Stuart De Jong, a local business man, became treasurer.

William A. Ackerman, international director of the World Home Bible League, reported that the League had hit an all-time record for Scripture distribution, the highest distribution point being India where, under the Director, Dr. C. R. Wierenga, 109,000 Scriptures went out during the past year. Other highlights of Ackerman's report included the formation of the Cuban and Mexican Home Bible Leagues and the attainment of a five-year goal in Japan—130,000 Bibles placed in 46 prefectures. A total of $170,000 was spent by WHBL last year.

—UNITED ACTION—

Upper Midwest Meets Asks Ban on Air Nips

MINNEAPOLIS, Minn.—A request by the Association of Airline Stewardesses that airlines discontinue in-flight service of alcoholic beverages won support from the directors of the Upper Midwest region, National Association of Evangelicals.

The churchmen voted to convey their endorsement of the stewardesses' action to the Air Transport association, organization of airlines, at the NAE regional convention Tuesday at First Covenant church.

Dr. Paul S. Rees, pastor of the host church, offered the resolution.

As new president, the NAE directors elected Rev. Glenn D. Anderson, pastor of Edina Baptist church. He succeeds Rev. Gerald B. Smith, church editor of the St. Paul *Dispatch-Pioneer Press.*

Other officers named were Dr. Rees, first vice president; Rev. J. G. Baerg, Mountain Lake Mennonite Brethren church, second vice president; Rev. John Blackford, Hastings Methodist church, secretary; Rev. John Dillon, Minneapolis Free Methodist church, financial secretary; Axel Olson, St. Paul layman of the Evangelical Free church, treasurer, and Lawrence Berglund, lay member of Bethlehem Baptist church, Minneapolis, recording secretary.

The convention elected seventeen members to the regional board of administration.

It was announced that the Rev. Martin Cox, former pastor of White Park Wesleyan Methodist church here, has accepted a call to become full-time executive director of the region (*Action,* June 15). Mr. Cox, now public relations director for the Wesleyan Methodist College at Miltonvale, Kan., will assume the post September 1.

The position of regional director has been vacant for the last two years, although a regional office has been maintained at the Hospitality House, Ninth Street and Hennepin Avenue.

Tri-State Evangelicals Organize at Williamsport

WILLIAMSPORT, Pa.—Meeting at the offices of the Conservative Baptist Association in Williamsport, on May 31, pastors and representatives from the state of New York, New Jersey and Pennsylvania formerly adopted the constitution for a new organization to be known as the National Association of Evangelicals, Eastern Region. The Williamsport meeting followed a previous meeting in Harrisburg a month earlier at which the regional organization was proposed. Present for the meeting were approximately thirty pastors and denominational representatives from the tri-state area. Also present were Dr. H. H. Savage, of Pontiac, Michigan, president of the National Association of Evangelicals, and Rev. George Ford, of Wheaton, Illinois, Associate Executive Director.

The day-time constitutional meeting was followed by a local Williamsport rally. Rev. A. S. Taylor of the Conservative Baptist Association of America conducted the rally and the speak-

ers were Dr. H. H. Savage and Rev. George Ford.

Regional officers elected were Dr. Russell Jones of the First Baptist Church, Bloomfield, New Jersey, as president; Rev. Howard Tucker of the Calvary Presbyterian Church, Pittsburgh, Pennsylvania, vice-president; and Rev. Floyd J. Taylor of the First Free Methodist Church, Williamsport, Pennsylvania, treasurer.

The new regional organization will operate as a part of the National Association of Evangelicals.

—EVANGELISM—

32,806 Won to Christ in Brief London Campaign

LONDON, England—Evangelist Billy Graham said "good-bye" to London exactly two months to the day after the opening meeting of the All-Scotland Crusade in Glasgow on March 21. In that two month period, 3,139,365 persons had attended the Crusade meetings in this 1955 visit to Great Britain.

The final meeting of this year's seven day London Crusade was a tremendous climax to the most amazing week of evangelism on record. 90,000 persons filled every available space in England's famed Wembley Stadium for the evening meeting. In the afternoon, another 25,000 persons who could not be admitted to the evening service attended a speciial "overflow" meeting—an attendance of 115,000 persons on the closing day to make the total for the week 450,000.

Probably never before have mere statistics been so inadequate to tell the story of an evangelistic campaign, even when those statistics have written an entirely new and unprecedented chapter into the annals of evangelistic history.

The attendance total of 450,000 persons in just seven days of meetings for a daily average attendance of 64,285 persons is impressive, but when that attendance is put against the weather for these seven days, the report of the campaign becomes almost incredible. On only two of the seven days did the meetings escape heavy downpours of rain and lashing winds—and on those two days the weather was uncomfortably cold. A total of 32,806 responded to the Gospel invitation during the week . . . a nightly average of 3,401. It was a consistent response; on only two nights did the response drop below 3,000 . . . "a "Pentecost every night," was one London Minister's description.

Gospel Missions Elect Hartzell as President

FRESNO, Calif.—Clifford S. Hartzell of Philadelphia was re-elected to a second term as president of the International Union of Gospel Missions at its 42nd annual convention here.

The six-day gathering, attended by 177 delegates and hundreds of visitors, featured group discussions on mission problems, programs and projects.

Erie, Pa. was selected as the site of next year's meeting.

In a discussion of cooperation between missions and churches, Dr. William Seath of Chicago said the missions cannot exist without the church. He described the missions as "the church in action in areas where it cannot operate effectively. . . . We would like to see our gospel missions put out of business," he said, adding that the church is the only agency that could do so.

A warning to mission workers against placing too much confidence in methods of helping alcoholics that leave out the supernatural power of God was made by Dr. Addison Rams of the Keswick Colony of Mercy, Keswick, N. J.

Philadelphia Police Serve 600 at Skid Row Banquet

PHILADELPHIA.— In a rather unusual manner policemen in Philadelphia played the roles of Good Samaritans when they donned aprons and helped Evangelist Martin (Marty) Walsh celebrate the beginning of his twentieth year of ministry in the John 5:24 Gospel Rescue Mission, Inc.

The burly patrolmen, with the permission of their superior officer, solicited gifts of food from business establishments in the waterfront area, prepared it and for six hours served both tenderloin down-and-outers and Mainline Christian friends who came to honor Marty's faith and testimony.

It was just a little more than nineteen years ago that Walsh, a student attending the Philadelphia Bible Institute, while in the Philadelphia skid row area on practical work assignments, felt led to establish a mission for the hungry, homeless, hopeless human wrecks trying to hide from themselves and God.

Walsh rented an "unused because unusable" school building from the Board of Education on a $1-a-year basis. He printed a Bible text—John 5:24—on an old window shade and was "in business for the Lord."

Homeless men flocked to the mission, and Marty put many of them to work building a chapel, kitchen, dining room and bedroom. A near catastrophe struck two years later when the building was put up at public auction. However, it was purchased by a group of businessmen who had interested themselves in his work and donated it to the evangelist.

Five years ago, Marty with the assistance of contributions purchased the present building and a 26-acre farm in a nearby community. To this "Rehabilitation Farm" Marty sends any man who really wants to "mean business with God." He can stay there while attempting to overcome past temptations. Almost 3000 men from John 5:24 and other missions have found deliverance there.

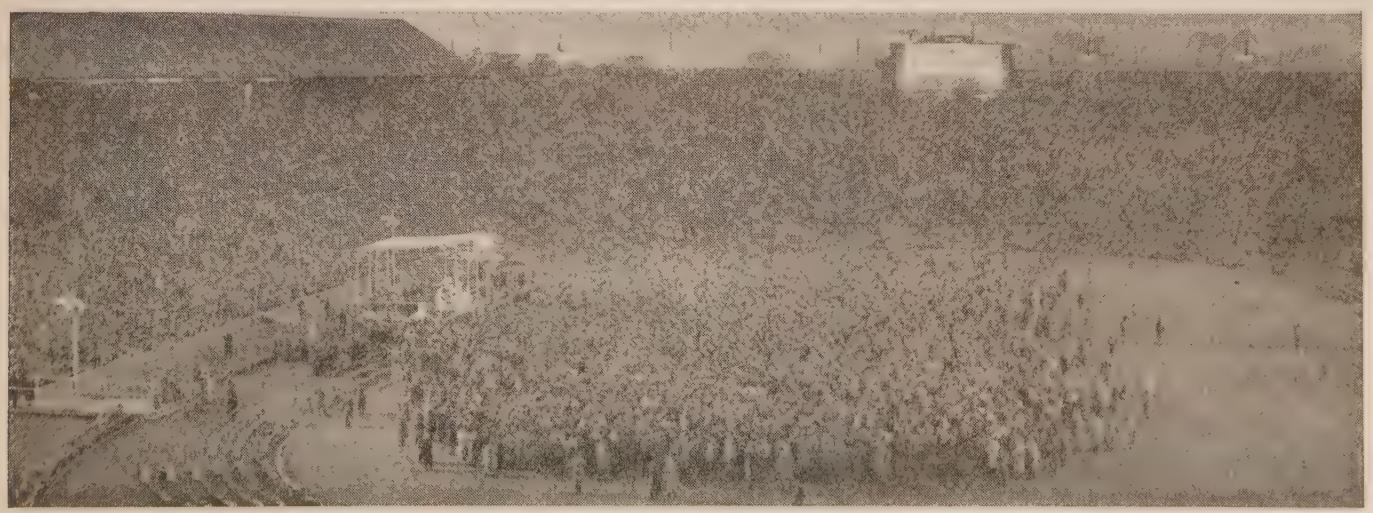
Through his contacts, Walsh obtains jobs for many of the 12,000 men who now come each year to his shelter for aid. In the past nineteen years more than 2300 persons have professed to accept Christ as their Saviour.

—CHAPLAINCY—

Plaque to Memory of Chaplains Unveiled

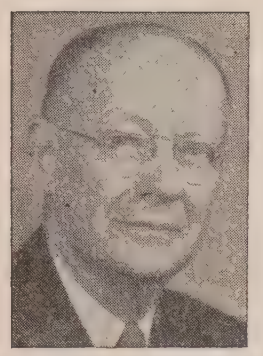
WASHINGTON, D.C. —(RNS)— A plaque dedicated to the memory of 305 chaplains who have given their lives during wartime service with the United States armed forces was unveiled here.

The plaque, first ever compiled to honor chaplains of all wars and all faiths, will be hung in a place of honor at the headquarters of the Military Chaplains Association here.



WEMBLEY STADIUM, LONDON, DURING BRIEF GRAHAM CRUSADE IN MAY

The vast crowd in front of the speaker's platform were converts at a single service; 32,806 were won during the week.



President's Corner

Mrs. Savage and I have recently returned from a three months visit in South America. Everywhere we went, there were questions about the National Association of Evangelicals. We are surprisingly pleased at the number of missionaries who read *Action* magazine. We were also surprisingly pleased to discover the splendid spirit that exists among a number of the evangelical agencies. This spirit has already resulted in the formation of Evangelical Fellowships in some sections. With some one to call them together to present the value of UNITED EVANGELICAL ACTION: and to suggest membership in the World's Evangelical Fellowship there are tremendous potentialities everywhere. Our Commission on International Relations has a marvelous opportunity along this line. They merit your interest and support in meeting this challenge.

H. H. SAVAGE

President, National Association of Evangelicals

The association is a private organization in which all active and retired chaplains of the armed forces and the organized reserve are eligible for membership.

Unveiling ceremonies were held at Fort Myer, Va. to mark the 30th anniversary of the association.

Research for the plaque was done by Chaplain (Col.) Roy Honeywell (Methodist of Bethesda, Md.), a retired Army chaplain, who obtained the 305 names from records of the Army, Navy, Air Force and various state National Guard and militia archives.

Chaplain Honeywell's research shows that the casualties among chaplains have been as follows:

Revolutionary War	10
War of 1812	1
Mexican War	1
Civil War	67
World War I	24
World War II	188
Korean War	14

The Civil War figures include eight chaplains known to have died with the Confederate armies. There probably were more, but the destruction of Confederate records makes it impossible to identify the men by name, Chaplain Honeywell reported.

Since there doubtless were other chaplains whose names are unkown, especially during the Revolution and War of 1812, the plaque contains a memorial to "those known only to God."

Dr. Edward L. R. Elson, pastor of National Presbyterian church here, who was President Eisenhower's headquarters chaplain in World War II and is now pastor, gave the dedicatory address for the memorial.

—INTER - CHURCH—

Polytheist "Festival of Faith" in San Francisco

SAN FRANCISCO—A giant "Festival of Faith," with members of a half dozen creeds participating, was held on June 19, the eve of the United Nations Tenth Anniversary Commemoration. It was initiated by the San Francisco Council of Churches. Jews, Buddhists, Hindus, Moslems, and Confucianists joined Council members on that day to offer prayers for peace.

Roman Catholics observed the occasion independently believing that a distinct Christian testimony is preforable to religious compromise.

Secretary of State John Foster Dulles was the principal speaker at the Festival and the topic of the day was "The Prayers of All People for Peace."

One by one, the ministers, rabbis, imans and other leaders stepped forward to call their followers to prayer. Then, those gathered in Cow Palace bowed their heads and each prayed silently in his own way.

"This gathering was as representative of the major world faiths as any in history, as far as I know," said Dr. John A. Gardner, executive director of the San Francisco Council of Churches.

He said the idea for the Festival "cropped up" in Council meetings. "We realized immediately that no one group could take the lead in such a project and we would like to stress the fact that the various faiths cooperated fully in this," Dr. Gardner said.

Members of the Festival's Steering Committee included: Mrs. William Lister Rogers, president of the San Francisco Council of Churches; Swami Ashokananda of the (Hindu) Vedanta Society of Northern California; the Very Rev. George M. Benigsen, Dean of the Holy Trinity Russian Orthodox Cathedral; Rabbi Elliot H. Burstein, president of the Northern California Board of Rabbis; the Very Rev. Paul S. Finfinis, Church of the Annunciation, Greek Orthodox; Bashir Ahmad Minto, Moslem Society; and the Rev. Obradovich Dositei, St. John the Baptist church, Serbian Orthodox.

—YOUTH—

YFC Evangelism Congress Stirs All of Latin America

WHEATON, Ill.—What has been heralded as the biggest weekend for evangelical forces in Brazil came as the climax to Youth for Christ International's Seventh World Congress on Evangelism in Sao Paulo, recently acclaimed Brazil's largest city.

Attendance at outdoor and theatre rallies was estimated at over 35,000 including 15,000 in the Municipal Football Stadium Saturday afternoon and another 11,000 at Exposition Park Sunday afternoon.

Street meetings held nightly on the steps of the Municipal Theatre in the heart of downtown Sao Paulo attracted additional thousands.

Other hundreds attended simultaneous campaigns during Congress week conducted in forty-eight local churches by delegates from sixteen countries of North and South America, Europe and the Orient.

The World Congress resulted in a number of important firsts: the first Protestant rally ever attempted in the city's football stadium; the parade by delegates through the city to the stadium marked the first such Protestant demonstration; a week before the world conclave the first outdoor Easter Sunrise service was held, spearheaded by the Congress committee.

Total registrations for the Congress rocketed from just over 400 early in the week to more than 1200 by the weekend.

A feature new to World Congresses sponsored by Youth for Christ were the nightly foreign language rallies held in the Teatro Cultura Artistica. In an attempt to reach the large foreign groups in this melting pot city, rallies were held in Japanese, German, Russian, English and Yiddish. The Russian rally turned people away, while the others saw the 1,500 seat theatre all but filled.

WHEN YOUTH FOR CHRIST CAME TO BRAZIL

Crowd addressed by Evangelist Merv Rosell at Pacaebu Stadium

Impossible to measure immediately will be the impact on Brazil and South America of this Congress, led by some of Brazil's outstanding evangelical leaders.

As speakers continued to throw on Brazilian and Latin American youth the responsibility to evangelize their own continent, dozens accepted the challenge. Along with the challenge to evangelism came reports on aids and perils to world Gospel work. Among aids presented by missionaries and mission leaders were aviation, radio visual aids and literature. Other daily sessions stressed revival today.

Following the close of the Congress delegates and missionaries fanned out through Brazil for two weeks of campaigning in most of the major population centers of this largest South American republic.

Baptist Youth Fellowship Plans First Quadrennial

CHICAGO.—Youth leaders from over 400 churches of the Baptist General Conference of America will convene for their First National Quadrennial Convention August 21-28 at Big Trout Lake, Minnesota.

Speakers in the inspirational and training sessions will include President Carl Lundquist and Dr. W. Robert Smith of Bethel College and Seminary, St. Paul, Minnesota; Rev. William C. Tapper, the denomination's executive secretary; and Rev. Gunnar Hoglund, its youth director.

—DENOMINATIONS—

"Liberal" Presbyterians Win Fight Against Fuller

LOS ANGELES—The permanent judicial commission of the Presbyterian Church in the USA upheld the right of Los Angeles Presbytery to deny membership to three professors of Fuller Theological Seminary in Pasadena, Calif. Its decision was approved by the denomination's 167th General Assembly here.

The professors, who have waged a six-year fight for admission to the presbytery, are Dr. Gleason L. Archer, Jr., from the Presbytery of Monmouth, N. J.; Dr. William Sanford LaSor, Presbytery of Lehigh, Pa.; and Dr. Everett F. Harrison, Presbytery of Philadelphia.

In repeatedly refusing membership to the trio, the local presbytery which is controlled by "liberals," said it disapproved of the work in which they are engaged, charging that Fuller Seminary is "divisive and schismatic."

The commission, in its ruling, reaffirmed that final decision on the admission of candidates into a presbytery is up to the presbytery itself, providing it acts "reasonably" and in accordance with Church laws.

Los Angeles Presbytery's action in rejecting the applications, it said, was "neither arbitrary nor unreasonable," and therefore the professors' complaint was dismissed.

The trio had three times appealed their case to the General Assembly from rulings by the Synod of California. There will be no further appeal.

The professors indicated they would continue their connection with Fuller and if necessary, sever their Presbyterian affiliation.

Their case began when they came to Fuller with permission of the presbyteries they left, but without that of Los Angeles Presbytery to work here.

Under Presbyterian law a minister leaving one presbytery to work in another must secure permission of both.

Presbyterians Take "Liberal" World View

LOS ANGELES—Dr. Paul S. Wright, pastor of First Presbyterian Church, Portland, Ore., was elected moderator of the Presbyterian Church in the USA at its 167th General Assembly here. He succeeds Dr. Ralph Waldo Lloyd, president of Maryville (Tenn.) College. Dr. Wright is a "liberal" and strongly opposed the Billy Graham meetings in Portland some years ago.

Commissioners to the Assembly voted to approve the ordination of women as ministers. They ignored the forebodings of some that this might lead to "cults and heresies" and otherwise weaken the denomination. The standing vote showed a heavy majority favoring ordination. The proposal will now be submitted to the 256 presbyteries, a majority of which must approve.

Turning to world politics, prohibition of all weapons of mass destruction, including hydrogen and atomic bombs, was urged by the Assembly.

It defined its concept of peace as "dynamic—powerful competition with growing cooperation, which is *more than 'co-existence.'*"

It affirmed the Church's support of the United Nations and warned Presbyterians to be on their guard against malicious attacks on the world body.

A section of the report dealing with international negotiations "rejoiced" in the determination of the United States government "to negotiate the grave issues which cause difficulties in our relations with Communist countries."

Turning to freedom and civil liberties, the 900 commissioners (delegates) warned churches to be vigilant concerning "crippling restrictions" on school teachers, "abuse of loyalty oaths," infringements on the rights of minority groups, and "erosion of essential human rights by a narrow definition of patriotism and insistence upon conformity."

An overall budget of $25,769.649 for 1956 was approved. It is more than $1,700,000 higher than the 1955 budget. Of the total, $9,923,615 was allocated for national missions, $8,551,567 for foreign missions, $3,792,252 for Christian education, $1,308,913 for pensions and $681,112 for theological education.

Evangelical Lutherans To Reject Merger Plan

MINNEAPOLIS, Minn.—(RNS)—The Evangelical Lutheran Church is not likely to accept an invitation to consider a merger of all Lutheran bodies, according to Dr. Fredrik A. Schiotz, ELC president.

Writing in the *Lutheran Herald*, ELC organ, Dr. Schiotz commented on a recent invitation by the United Lutheran Church in America to the Augustana Lutheran Church to join in extending a merger proposal to all Lutheran Churches in America.

"In 1950, the Evangelical Lutheran Church rejected an invitation identical with the one Augstana and ULCA now propose to renew," Dr. Schiotz wrote.

"True, it is now five years later and one might assume that the ELC attitude has changed. However, it is not my judgment that the Church's attitude is substantially different today than it was in 1950.

"Lest my judgment might be in error, I have put the issue to a straw vote test at the annual pastoral conference of the Southern Minnesota and Northern Minnesota districts, both of which met in April. In each convention, the pastors overwhelmingly approved my appraisal of the likely ELC response to the proposed invitation."

11,000 Baptists Gather For Southern Convention

MIAMI, Fla.—The Southern Baptist Convention wound up its annual meeting here with a call to the denomination's 30,000 churches "to foster a moral awakening throughout our nation."

Too often, said an adopted resolution, "the work of the churches has been hindered by compromises on moral conduct and careless indifference to moral standards on the part of many church members" themselves.

The resolution further noted that "vicious evils" make a crusade for Christian morality, to be conducted by the Convention in 1955 and 1956, an urgent undertaking. It named the "evils" as "combines of crime, gambling, beverage alcohol, lust, Communism and other vested interests of greed and power . . ."

Life today, the resolution said, "has been corrupted by a philosophy of self-expression, indulgence and naturalism." It added that millions of Americans who profess to be Christians are guilty of "dishonesty, adultery, and addiction to the curse of beverage alcohol."

The resolution acknowledged "with penitence and humility our own failure to measure up to the high moral standards of Christian discipleship."

In a separate resolution, the Convention expressed its "unceasing opposition to the manufacture, sale and use of alcoholic beverages" and urged Baptists "to vote and take part in political action on temperance issues."

The anti-liquor resolution said "there is every evidence that the liquor forces are too well entrenched behind the barriers of legal protection and within the citadels of social usage to be conquered by impassioned denouncements . . ." The way to defeat them, it said, is for the people to be "accurately informed and girded for political action."

Speaking on a familiar subject Convention messengers (delegates) said, "Because of our historic convictions concerning freedom of religion and separation of Church and State, we note with gratitude developments in various countries (especially in Latin America) indicating wider recognition of these vital principles, and urge all governments to give encouragement to measures making possible freedom of religion for all.

"Believing in the complete separa-

tion of Church and State, we do not desire to identify ourselves with any political group but only with the principle of full religious liberty. We abbor the invasion of the conscience of men whether by constituted authority of the state or, as is too often true today, by religious bigots in violation of the constitution of a nation.

"We join with all who support the principles of religious freedom anywhere in the world, especially in Spain, Israel, Italy, and throughout Latin America. We pray that freedom of conscience may soon be enjoyed in lands now dominated by Communism."

A record budget of $10,000,000 for 1956, was adopted. This is an increase of $800,000 over the 1955 budget.

The Convention also ratified an executive committee action that gave the SBC home mission board permission to borrow up to $3,000,00 from three Atlanta, Ga., banks with which to make first mortgage loans to new churches.

It was reported to the Convention that 1954 was a year of unprecedented achievement, with Southern Baptist church membership exceeding 8,000,000. Also, it was announced that Sunday school enrolment had passed 6,000,000, training union enrollment had exceeded 2,000,000, mission gifts were in excess of $50,000,000 and total gifts in excess of $300,000,000.

Dr. Porter Routh, the Convention's executive secretary-treasurer, reported that assets of eighteen SBC institutions and agencies total $11,014,053, up $10,500,000 from last year. He said liabilities total only $4,786,923.

A "missions emphasis" program to be climaxed by a five year program of advance ending in 1964 was adopted by the Convention. As part of the plan, the Convention's home mission board was asked to sound out other Baptist bodies in the United States about joining a nation-wide evangelism campaign in 1958 or 1959. If the joint effort materializes it will be the first time that Southern Baptists have cooperated with other Baptist bodies in such a compaign.

Dr. Casper C. Warren, pastor of First Baptist church, Charlotte, N. C., was elected president of the Convention. He succeeds Dr. J. W. Storer, pastor of First Baptist church Tulsa, Okla., who served as president for two consecutive one-year terms.

Houston, Tex., was chosen as the site for the 1958 Southern Baptist Convention meeting. The Convention will meet in Kansas City, Mo., next year and in Chicago in 1957.

More than eleven thousand messengers were registered at the close of the sessions here.

Free Methodist Church Holds 24th Quadrennial

WINONA LAKE, Ind. — The Free Methodist Church of North America held its 24th quadrennial meeting here June 7-19. The General Conference body with its auxiliary and affiliating groups, involving 359 delegates and thousands of visitors, had as its theme, "Facing the Challenge of this Century." Bishop L. R. Marston, senior of the four bishops of the denomination, opened the public services with a pastoral address on that theme on Tuesday night in the Billy Sunday Tabernacle.

About seventy-five missionaries were present for the missionary workshop which was held simultaneously with the General Conference. A missionary rally on Sunday afternoon featured several of these missionaries and nationals.

The Women's Missionary Society held its 14th quadrennial session each day. They featured special speakers in their 60th year anniversary service.

The youth organization of the church convened for its seventh quadrennial meeting. Special hillside vespers were conducted by this group each evening in the open amphitheater on the Assembly grounds.

The Intermediate Youth Department conducted a workshop June 9-11 with interesting sessions for leaders of intermediates.

Sunday schools were featured in the workshop in the Rainbow Room at the Westminster Hotel, June 13-17.

Many issues of church-wide interest were considered during these days of business and inspiration, among them the matter of the proposed merger of the Free Methodist and Wesleyan Methodist churches. *Action* magazine will carry a more complete report in a later issue.

Conservative Baptists Serving 1,000 Churches

ST. PAUL, Minn.—Conservative Baptists are looking with increasing interest to the territory of the Southern Baptist Convention, it was reported at the annual meeting here of the Conservative Baptist Association of America.

Rev. B. Myron Cedarholm, Chicago, national representative of the association, told the delegates "the several invitations from pastors and churches in the south indicate a restlessness with regard to present ecclesiastical relationships.

"Not only have modernsim, Convention machinery and worldliness shown themselves in the American Baptist Convention, causing a great exodus of churches over the years, but now these same destructive forces are seen working in the Southern Baptist Convention," he said.

Mr. Cedarholm said that two Alabama churches recently voted to affiliate with the CBA and that a state association in Alabama "is contemplated in the near future." He also reported that a CBA pastors' fellowship was organized in Norfolk, Va. Two new CBA churches have been organized in that state and surveys are being made of other areas. New churches have been organized in Florida, New Mexico and Missouri. A new CBA church is presently being formed in Texas.

He said that for the first time in the association's eight-year history "there is now a solid band of state CBA's reaching from the Atlantic to the Pacific."

New state associations were organized during the past year in Nebraska, South Dakota and Indiana, Mr. Cedarholm said.

He reported the CBA now has 598 affiliated churches, 80 more have applied for affiliation and there are 188 churches affiliated with state CBA's but not with the national organization. The Associations are now serving nearly 1,000 churches.

The delegates voted 336 to 199 to make Mr. Cedarholm the association's general director—a new office.

Dr. Arno Q. Weniger, pastor of Hamilton Square Baptist church, San Francisco, was elected president of the Conservative Baptist Association of America at its annual meeting here. He succeeds Dr. Ernest Malyon of Portland, Ore.

Other officers named were Dr. Floyd Northrup, Spring Lake, Mich., treasurer; Rev. Herbert Hoeppel, Brooklyn, N.Y., corresponding secretary; and Rev. Roy Austin, Bend, Ore., recording secretary.

Three vice-presidents will be elected later at conventions of the eastern, central and western regions of the association.

The Conservative Baptist Foreign Missions Society re-elected as its president Dr. Albert Johnson of Portland, Ore.

Rev. Mitchell Seidler, Cincinnati, O., was re-elected president of the Conservative Baptist Home Missions Society.

Contributions of approximately $1,500,000 were received by the Conservative Baptist Foreign Mission Society in 1954. Dr. Vincent Brushwyler of Chicago, general director, said that 1,567 churches channeled their missionary funds through the society last year.

He said the society's foreign missionary personnel now stands at 357, concentrated in thirteen countries. Fifteen new foreign missionaries were to be appointed during the convention here.

Dr. Brushwyler said the society has recently sent missionaries to Arab Palestine to supplement mission work already established in Israel.

Commissioning ceremonies were held during the meetings here for thirty-eight young people who have accepted appointments as foreign and home missionaries under Conservative Baptist societies.

Conservative Fellowship Proclaims Independence

ST. PAUL, Minn.—The Conservative Baptist Fellowship, "forerunner" of three other Conservative Baptist agencies, has declared itself "unrelated to any Baptist organization or movement, but in fellowship with New Testament Baptists everywhere, and that we exist to serve them."

Announcement that the CBF board had taken this action was made at the joint annual meetings here of the other three agencies: the Conservative Baptist Association of America, the Consevative Baptist Foreigns Mission Society and the Conservative Baptist Home Missions Society.

The CBF—a research and publication agency—will be independent financially, politically and organically, it was reported. Dr. Chester E. Tulga is the leading spirit in the CBF and the author of most of its publications.

Layman Heads American Baptist (North) Convention

ATLANTIC CITY, N. J.—Frank A. Nelson, of Racine, Wis. businessman, was elected president of the American

(Northern) Baptist Convention at its annual meeting here. He succeeds Dr. Carney Hargoves, "liberal" pastor of Second Baptist church in Philadelphia.

A reorganization plan designed to eliminate duplication of activities and authority within the organization of the American Baptist Convention was approved. The changes concentrate authority and would broaden the operations of the General Council to include coordination of programs and policies of the Convention and work formerly given to the Council on Missionary Cooperation. The latter group would become an advisory council. Reorganization will not become final until approved as bylaws at next year's annual meeting, June 15-22, in Seattle, Wash.

Members of the American Convention contributed $7,551,866 to the Church's unified budget for home and foreign mission work in the fiscal year which ended April 30, according to Dr. Ralph M. Johnson, general director of the Council on Missionary Cooperation. An additional $2,000,000, Dr. Johnson reported, was received during the year to establish churches in the "newly-erected or hitherto unchurched areas of the country."

A budget of $7,466,156 was adopted for 1955-56.

Roman Catholic Church Reports Gain of 927,278

NEW YORK—(RNS)—Roman Catholics in the United States and its territories now number 32,575,702, an increase of 927,278 in the past year, according to the *Official Catholic Directory* for 1955 published here by P. J. Kenedy & Sons. Of this total, 172,370 were reported in Alaska and Hawaii.

The figure represents a ten-year increase of 8,612,031. There is now a Catholic population of 15,280,263 in 26 archdioceses and 17,295,439 in the 106 dioceses (including the Vicariate of Alaska).

For the ninth straight year, the number of adult baptisms, or converts to Catholicism, topped the 100,000 mark. Converts numbered 137,310 in 1945, bringing the total in the last decade to 1,160,054. During the year there also were 1,161,304 infant baptisms, an increase of 35,469 over 1953.

Mennonites Brand Segregation a Sin

GOSHEN, Ind.—(RNS)—Racial prejudice and discrimination "as illustrated in the American pattern of segregation . . . is a sin," the Committee on Economic and Social Relations of the Mennonite Church said in a statement issued here.

The statement was the first comprehensive pronouncement on racial relations by an official agency of the Church.

It was drawn up by a special committee of the economic and social relations body appointed at a Conference on Christian Community Relations held here April 22-24.

"Racial prejudice and discrimination is the perpetuation of a myth long proved false both by Christian faith and modern science," the statement said. "It is a violation of the human personality as created by God, a denial of the opportunities and privileges

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which in the providence of God are meant for all peoples to enjoy, and a violation of the basic moral law that requires a redemptive attitude of love and reconciliation toward all men and forbids all falsehood, all feelings of hostility and all attitudes which lead to strife and ill-will among men."

The declaration added that the "sin of prejudice and discrimination has a harmful effect not only upon those directly involved but upon the Church and upon society as a whole."

It called upon all institutions of the Mennonite Church to end any segregation they may be practicing and to "make meaningful" the denomination's "doctrine of non-resistance which professes love for all men."

—SUNDAY SCHOOL—

Third CMA Convention Draws 600 Delegates

NEW YORK.—The Christian and Missionary Alliance held its third National Sunday School Convention on May 11, in connection with the annual Council of the Society, which met this year in Philadelphia, Pa. The convention began with a seminar of district leaders on Tuesday evening and was followed on Wednesday by a conference held in the Benjamin Franklin Hotel and attended by over 600 delegates—pastors and workers from all parts of the United States and Canada.

Participating in the program were Rev. H. E. Nelson, Home Secretary of the Christian and Missionary Alliance; Miss Mavis L. Anderson, National Sunday School Secretary; Rev. Charles A Epperson of Louisville, Ky.; and a large number of key Sunday school leaders from the fourteen districts of the Christian and Missionary Alliance.

The Sunday school membership of 1,057 churches in the Society is 126,248, which represents a gain of 17,580 for the year 1954.

The theme of the conference, *"This Is the Hour . . .* to press toward the mark in Alliance Sunday schools," headlined a program of advance for Alliance churches covering subjects such as Conventions, planned programs and campaigns, Leadership Training, District Promotion, and the launching of a National Sunday School Standard.

—WORLD-WIDE—

Baptist Leaders to Visit Soviet Russia in August

WASHINGTON, D. C. —(RNS)— Dr. Arnold T. Ohrn, executive secretary of the Baptist World Alliance, said here that he and three top United States Baptist leaders will make a two-week visit to Russia in August.

The three are Dr. C. Varney Hargroves of Philadelphia, former president of the American Baptist Convention; Dr. Theodore F. Adams of Richmond, Va., a Southern Baptist Convention minister and a member of the Alliance's executive committee; and Dr. J. H. Jackson of Chicago, president of the National Baptist Convention U.S.A. Inc.. a Negro body.

Visas for all four have been granted by the Soviet Embassy here, Dr. Ohrn said. Those for the three U. S. Baptist clergymen have been validated by the State Department, he added.

He said the group will leave England for the Soviet Union about two weeks after the close of the Alliance's 50th anniversary meeting in London July 16-22. The meeting is expected to be attended by nine Baptist leaders from Russia and one from Hungary.

"I do not know where we will go in Russia; that is entirely up to Russians," Dr. Ohrn said, but he stressed that the group's activities would be "solely religious."

Russian Churchmen Are To Visit Britain

LONDON—(RNS)—Patriarch Alexei of Moscow has accepted an invitation from leaders of the British Council of Churches for Churches in the Soviet Union to send a representative delegation to visit Britain in July.

In a letter to the Council, Patriarch Alexei said he was accepting on behalf of the Orthodox Church and the other Christian communions of Russia.

When the invitation was issued earlier this year, a Council spokesman said it was hoped the Russian delegation would include not only representatives of the Orthodox Church, but also Baptists, Lutherans, Armenians, and Old Believers.

In his letter, the Moscow Patriarch said he was grateful for the opportunity of further strengthening friendship between Russian and British Christians "and of achieving greater mutual understanding among us."

KOREAN NAE IN THIRD CONVENTION

The Third Annual Convention of the National Association of Evangelicals in Korea was held in Seoul last April. The above photo shows the delegates in session. Growth and progress are encouraging, according to Don Jin Cho, general secretary. The organization is affiliated with the World Evangelical Fellowship. Dr. J. Elwin Wright, co-secretary of the WEF, recently visited Korea and conferred with NAE leaders.

Members of the delegation are expected to arrive in Britain on July 4 and will proceed immdiately to Scotland where they will stay for four days. From July 9-16, the Russian churchmen will be the guests of the president of the British Council of Churches, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, at Lambeth Palace in London.

Finnish Lutheran Church Marks 800th Anniversary

TURKU, Finland —(RNS)— President Juho K. Paasikivi and Lutheran leaders from throughout Scandinavia and northern Europe attended a service in the 13th century cathedral here on Ascension Day (May 19) marking the 800th anniversary of the founding of the (State Lutheran) Church of Finland.

According to tradition, Christianity was brought to Finland by Eric Jedvardson, King of Svealand, and the English-born Bishop Henry of Uppsala, Sweden, both of whom later were canonized.

Scot Secessionists Seek Reunion in State Church

EDINBURGH — (RNS) — Reunion with the Church of Scotland is being sought by the United Original Secession Church which was the first group to break away from the Scottish Church 222 years ago.

The Secession Church has approved the appointment of a committee to negotiate for reunion. The Church of Scotland's General Assembly, at its annual meeting here, received a recommendation from its Inter-Church Relations Committee that a special negotiating body be named to meet with the Secession group.

Rev. John Howe is moderator of the United Original Secession Church which has some 1,800 members in 16 congregations. Three of the latter are in Glasgow, three in Ireland and the other ten scattered throughout Scotland.

The Church was founded in 1733 when Rev. Ebenezer Erskine led the break from the Scottish Church.

Disestablish Roman Church in Argentina

BUENOS AIRES—(RNS)—Argentina's National Congress, overwhelmingly Peronist, voted to end Catholicism's status as the State religion.

The Congress approved a bill providing for the election of a constitutional convention to make "a partial reform of the Constitution in all matters connected with relations between Church and State."

This means that all references in the Constitution to Catholicism will be eliminated. One of the articles states that "The federal government supports the Roman Catholic Apostolic Faith." Other articles require that the President and Vice-President be Catholics.

Roman Catholicism has been Argentina's official religion since 1810 when the country won her independence from Spain.

Shortly after the Church-State separation bill was passed by Congress, the Chamber of Deputies voted 121 to 12 in favor of it.

The separation legislation climaxes a government anti-Church campaign begun last November 10 when President Juan D. Peron, in a speech, accused Catholic clergymen and prelates of trying to undermine his regime (*Action*, January 1).

Ask World Movement Against Immorality

COLOGNE, Germany—(RNS)— A strong movement of Christians against immorality, paralleled by a campaign promoting the ideal of virtue was urged at a congress of the International Union for the Protection of Public Morals (UIMP) here.

High-ranking Protestant and Roman Catholic clergymen were among

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Religious groups are playing a leading part in this intercreedal body which has its headquarters in Paris. Founded in 1951, UIMP seeks to coordinate the efforts of international organizations fighting for the preservation of morals.

Discussions at the conference centered on how the dangers threatening the morality of youth can be averted.

Joseph Cardinal Frings, Roman Catholic Archbishop of Cologne, opened the congress. Among those attending or sponsoring the meetings were Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany; Bishop Hanns Lilje of Hanover, president of the Lutheran World Federation and head of the United Evangelical Lutheran Church in Germany; Dr. Gerhard Schroeder, West German Interior Minister, and Dr. Franz Joseph Wuermeling, Minister for Family Affairs in West Germany.

Quebec Censors Luther Film—Then Reconsiders

MONTREAL, Que. — The Martin Luther film, which had been banned seventeen months ago by the Quebec Board of Cinema Censors, was shown to capacity audiences simultaneously by eleven Protestant churches of the Montreal area on successive evenings beginning May 30.

On the first night of the scheduled presentation, an estimated 5,000 attended, and according to ushers at the doors, almost as many were turned away for lack of room. Almost all the churches were packed fifteen to twenty minutes before the service began.

Of the eleven churches showing the film the first week, five were of the United Church in Canada, two were Lutheran, two Presbyterian, one was Baptist, and one Anglican.

Earlier the censor ban had been vigorously protested by Protestant churches and individuals expressing themselves in "letters to the editor" of Quebec and other Canadian newspapers, and the issue grew to the proportions of a national controversy.

Glasgow Pastor Attacks Graham's Conservatism

GLASGOW—Evangelist Billy Graham's interpretation of Christianity was attacked by a "liberal" Congregational minister here as "a medieval travesty of the spiritual value of our faith."

Rev. H. S. McClelland called the doctrines advanced by Dr. Graham, who concluded his six-week All-Scotland Crusade on April 30, "a terrible idea of God to give to the world."

"It may be all right in Tennessee or Texas," he said, "but I thought we had left it behind here. This impulsive doctrine is simply a relic of the primitive religions from which Christianity has come.

"However sincerely and eloquently he proclaims it, it is fundamentalist, and the fundamentalist's faith is just where it was 600 years ago."

Mr. McClelland said he was "amazed" that none of the ministers who packed Kelvin Hall here for the evangelist's rallies protested against his "primitive and untrue interpretation of the Bible."

"There was great pity in my heart," he said, "when I saw that frightened crowd of converts—frightened by a long string of texts. I wanted to rise and tell them they were frightened of an unreal danger. I could have read them many texts which could have shown them the unreality of their fears. But, of course, I would have been put out."

WORLD RELIEF

Gifts of Clothes Sail Down to Rio

NEW YORK.—A Brazilian student at the Biblical Seminary in New York sailed for Rio de Janeiro recently with six bales and two barrels of clothing for needy Brazilians.

The shipment, on the Moore-McCormack liner *Brazil*, was delivered by Senora Iclea Ferreira, who has devoted the last eight years to social welfare in Rio, her home town.

The clothing was collected in only ten days by Protestant groups in the metropolitan area working through the World Relief Commission of the National Association of Evangelicals. Wendell Lewis Rockey, executive director of the commission, said the gar-

ments were cleaned and repaired before they were packed.

Senora Ferreira has done her work with Protestant missions in Brazil. The life of the slum-dweller in Rio, she said, is much harder than that of poor people here. Her work in Brazil has taken her to remote areas by helicopter and almost all other means of travel.

The petite, vivacious Cariocan, who became a grandmother only six months ago, came to the United States to study English at the Biblical Seminary in New York.

She met a Salvation Army official and described the plight of the Brazilian poor. The official communicated with Mr. Rockey, who touched off the campaign. A seminary student from Philadelphia brought a station wagon full of clothing to New York.

The six bales contained only children's clothes while the barrels held clothing for adults. In keeping with the spirit, Moore-McCormack footed the freight bill.

—ASSEMBLIES—

New Keswick Projected For Pacific Northwest

THREE HILLS, Alberta.—(EIP)—The first annual Pacific Northwest Keswick Convention will be held on the grounds of the Prairie Bible Institute, Three Hills, Alberta, Canada, August 9-14, 1955.

Principal speakers at this convention will be Rev. Stanley Plunkett, Keswick speaker from England and a director of the Regions Beyond Missionary Union, and Rev. L. E. Maxwell, principal of the Prairie Bible Institute.

This addition to the growing chain of Keswick Conventions will be patterned after the English, Canadian and American Keswicks, as well as the new Mid-Continent Keswick established last winter in the Greater Chicago area by Pastor Alan Redpath of the Moody Memorial church.

Mount Hermon Welcomes Thousands of Conferees

MT. HERMON, Calif.—Thousands of Christian workers will attend the thirty-one conferences scheduled for Mount Hermon this summer. The conference season is already in full swing.

July opens with the Multnomah School of the Bible, the Japanese Family and the Fuller Evangelistic Foundation conferences in operation. These gatherings will be followed by:

July 10-16—Scripture Press Sunday School Week and Christian Writers Institute

July 10-17—Evangelical Free Church Conference

July 17-24—Mt. Hermon Missionary Conference

July 18-22 — United Presbyterian Synod

July 24-31—Baptist Bible Encampment

July 31-Aug. 7—Baptist Bible Encampment

Aug. 7-13—Mt. Hermon Sunday School Conference

Aug. 7-13—Christian Endeavor Conference

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Aug. 28-Sept. 2—Mt. Hermon High School Conference

Aug. 29-Sept.5—Christian Reformed Conference

Sept. 2-5—Mt. Hermon Young People's Conference

Sept. 9-11—Christian Business Men's Conference.

In addition to the Mount Hermon Conferences is a heavy schedule of encampments at Redwood Camp nearby.

Prospects are for a record-breaking year at this historic west coast evangelical center.

—EDUCATION—

Learned Societies Hold First Joint Conference

CHICAGO.—The first joint meeting of the Evangelical Theological Society with the American Scientific Affiliation took place at Winona Lake, Indiana, from June 21 to 24. Bible-believing theologians and scientists sat down together to inform and stimulate each other with the latest conclusions of consecrated Christian experts in both fields. Pastors, conference grounds visitors, and all interested Christians were invited to attend the sessions and the general response was most gratifying.

Some of the outstanding speakers and messages included Dr. J. Laurence Kulp of Columbia University, developer of the Carbon 14 process of dating ancient objects, on "The Impact of Geological Methods of Dating upon the Interpretation of Biblical Chronology;" and Dr. Edwin R. Thiele, author of the definitive University of Chicago publication on the chronology of the Hebrew kingdoms, on "Difficulties Concerning Biblical Chronology and their Solutions." President Allan A. MacRae of Faith Theological Seminary, Philadelphia, spoke on "The Implications of Biblical Inerrancy for the Investigation of Scientific Facts;" and, presenting the corresponding topic, was President J. Oliver Buswell, Jr., of Shelton College, N. J., on "The Implications of Scientific Discovery for the Doctrine of Bible Inerrancy." Among those speaking on the scientific method were Dr. Robert P. Dilworth of the California Institute of Technology; Dr. Henry Weaver, Jr., of Eastern Mennonite College, Va.; and Dr. Charles J. Miller, formerly of the American University of Beirut; while with corresponding messages on biblical hermeneutics as a scientific method were Prof. Henry Van Til of Calvin College, Grand Rapids, and Dr. Berkeley Mickelson of Wheaton College, Ill.

Japan Christian College Opens with 100 Students

TOKYO, Japan.—With 110 students from Japan's four islands and Korea, the Japan Christian College opened April 12 in Tokyo after five years of prayer and planning. The completely Christian student body is enrolled in three divisions leading to training as evangelists, pastors, teachers, and the

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future evangelical Christian leaders of Japan, President Donald E. Hoke, formerly of Columbia (S.C.) Bible College, reported.

The College is interdenominational and inter-mission, serving most evangelical churches and mission work. Board of regents of the new school is composed of representative leaders of prominent evangelical "faith" and denominational mission groups working in Japan. Officers of the board are: Dr. Fred Jarvis, TEAM, chairman; Rev. Joseph Meeko, Conservative Baptist, vice-chairman; Mr. Clarence Young, Far Eastern Gospel Crusade, secretary-treasurer.

The faculty of seventeen includes twelve Japanese and five missionary instructors. Founded upon a definite Christian philosophy of education, the college at present offers work in a four year college division, Bible-theology major; a three year Bible school division and a three year teacher-training division.

Opening on the property of the former TEAM Bible school in suburban Tokyo, the college facilities and land are already overtaxed. College officials are praying and planning now for a larger site to accommodate a student body of at least 200 for next year.

Plan Erection of A Christian Bowl

TULLAHOMA, Tenn.—(RNS)—Plans for the erection in this area of a 20,000-seat stadium to house the annual junior and senior Christian Bowl football games were announced here by the Christian Athletes' Foundation, sponsor of the contests.

Rev. C. E. "Stony" Jackson, founder and director of the Foundation, said bids for construction of the stadium are being solicited and it is hoped the structure can be completed in time to hold both Christian Bowl games there in 1956.

Included in the stadium plans, he said, is a Sportsmen's chapel that will serve as a national shrine to house inspirational materials on Christian sports activities and personalities.

Mr. Jackson also announced that the 1955 junior Christian Bowl football game will be played at the Shelbyville (Tenn.) High School stadium on Thanksgiving eve and the senior bowl game at Jones Field, the stadium of Middle Tennessee State College, Murfreesboro.

Lutherans Break Ground For New Senior College

FT. WAYNE, Ind.—Ground was broken here recently for the chapel of Concordia Senior College, new school to be built by The Lutheran Church-Missouri Synod for the pre-professional training of ministerial students. Contracts for $2,000,000 have been awarded to Wermuth, Inc., contractors of Ft. Wayne, to begin the present phase of the $4,500,000 program. The contract calls for construction of an administration building, ten classrooms, a lecture room for the speech department, ten faculty offices, the student commons with lounges, recreation facilities and a post office, a dining hall seating about 450 persons, a health center, library, and 500-seat auditorium which will also house the central heating plant.

Contracts for construction of dormitories and of twelve faculty residences will be awarded within sixty days, it was stated by Dr. Martin J. Neeb, president of the new college. Architect for the new educational plant is Eno Saarinen of Detroit, Michigan.

It is expected that the college will open its doors to its first student body in September, 1956. Ministerial students who have completed their sophomore year in the church's junior college system will compose the greater part of the student body.

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The Church of God Foreign Missions Department is made up of a Board of seven of the Church's leading men, an Executive Missions Secretary, two full-time deputational men, and two territorial superintendents, along with the missionaries and office help.

Our entrance into the field of audio visual aid has not been so extensive; however, we have five movies and a number of slides which have been produced by professionals for our foreign missions enterprise.

Following are some vital statistics concerning Church of God Foreign Missions:

1.	Number of countries	51
2.	Number of American missionaries	84
3.	Number of European missionaries	21
4.	Number of National ministers	1,257
5.	Number of National workers	925
6.	Number of churches outside of continental United States	1,639
7.	Number of missions	636
8.	Number of Bible Schools	29
9.	Membership	128,514
10.	Publications in the following languages: Afrikaans, English, French, German, Italian, Malayalam, Portuguese	
11.	The Annual Budget passes the $525,000 mark	

One of the objectives of Church of God Foreign Missions is the promotion of national evangelism, training the national to carry the Gospel to his own people.

Paul H. Walker, Executive Foreign Missions Secretary

—PUBLIC AFFAIRS—

Church Members Aid In Paganizing Sunday

DES MOINES, Ia. — A committee which sought the closing of grocery supermarkets here on Sundays announced that it is disbanding because it "couldn't function with any success." Lethargic church members and active pagan elements in the city were blamed.

Disbanding of the committee was announced after Thriftway Stores, Inc., disclosed that six of its fifteen supermarkets in Des Moines will be open seven days a week.

The Thriftway management said the action was "taken reluctantly" following many months of working with the Committee for Sunday Observance, and making every effort to avert the spread of Sunday operation in retail stores.

Sunday grocery buying has been an increasingly widespread custom in Des Moines during the last year. Supermarkets near churches have done a brisk business. Many Des Moines residents have combined churchgoing with grocery shopping. After morning services they drive to the supermarket and make their grocery purchases for the week ahead.

Chicago Merchants For Sunday Closing

CHICAGO—(RNS)—Many furniture and auto dealers here are banding together to urge passage of legislation forbidding Sunday store openings.

A bill prohibiting retail firms from Sunday sales has been introduced in the state legislature in Springfield.

The City Council of Evanston, a northern suburb, meanwhile adopted an ordinance to strengthen its old Sunday laws.

The new Evanston law is designed to plug loopholes in previous ordinances restricting Sunday sales. It orders all business houses shut on Sunday except churches, places of amusements, business houses dealing in drugs and medicine, food and drink for human consumption, newspapers and magazines, milk, ice cream, gasoline and motor oil, ice, dairy and bakery products, emergency repairs of auto vehicles, dental, medical and hospital care.

Similar exemptions are made in the proposed Sunday-closing state law.

All-out backing has been promised by two trade groups, the Chicago Retail Furniture Association and the Chicago Auto Trade Association.

Wisconsin Pagans Block Released Time

MADISON, Wis.—Hearing on a bill to authorize released-time religious instruction for Wisconsin public school children was cut short here by Rep. Willis Hutnik, chairman of the Assembly's education committee, when a witness began attacking religion.

Kenneth F. Klinkert of Menomonee Falls, the witness, opened his argument against the bill by charging that religion is "of no good to society" and accusing Christianity of "spreading white supremacy" and "causing many of society's ills."

The committee chairman, after lis-

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tening for a time, directed the witness to confine his remarks to discussion of the provisions of the bill and, when he continued attacking religion, closed the hearing.

The released-time bill was introduced into the legislature by the Assembly judiciary committee at the request of the Wisconsin American Legion.

Henry Watt of Milwaukee, who also spoke against the bill, noted that it had been sponsored by the Legion and said "you cannot expect any intelligence from that source." He argued that the measure would aid religious groups in compelling young people to undergo religious training, which he described as "brain-washing of children."

The Midwest Regional office of the National Association of Evangelicals protested the use of the State Legislature as "a sounding board for anti-religious propaganda."

North Carolina Solons Outlaw Lurid Comics

RALEIGH, N. C.—(RNS)—A bill outlawing lurid comic books was passed by the North Carolina Senate. It previously had been approved by the House.

Under the bill, it will be unlawful to sell, or possess for the purpose of sale, comics which portray mayhem, sexual acts or the use of narcotics.

Christian Laymen Lead In Congress of Freedom

SAN FRANCISCO — Christian laymen dominated the annual session of the Congress at Veterans War Memorial Auditorium in this city recently. The result was adoption of a report which holds that United Nations is based upon principles in direct conflict with Christian doctrines.

Neither the preponderance of Christian delegates nor the type of report was by pre-arrangement. The Congress is a federation of more than 400 grass roots patriotic groups with every state of the Union represented. Individuals also are accepted into full membership if their applications find favor with the credentials committee. The organization procedures were along secular lines.

Answering a call to meet to consider the policies, program and record of UN just ten years after its charter was adopted, approximately 250 representatives of member organizations and individual members registered for the week-long convention. Mornings and afternoons, Tuesday through Friday, delegates attended symposiums of their own choosing.

Two of the ten symposiums sent reports which include Christian declarations to the final plenary session on Saturday. The most decisive contest on this phase was in the symposium which considered the philosophy of UN, This symposium was the last to complete its deliberations. and before the final vote was taken at least two-thirds of the delegates to the Congress were present and voting.

No dissenting voices were heard to the finding that the philosophy of UN is collectivist and materialist rather than individualistic and spiritual. The points of contention were whether the American ideology of freedom stems

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The Far East Broadcasting Company is financed entirely through the free-will gifts of individual missionary-minded churches and Christians. For more information and your free FAR EAST BROADCASTER write to:

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exclusively from New Testament teachings, and whether insistence on that point might cause the Congress to lose support of followers of other religions.

In preliminary voting on the proposal to place a Christian declaration in the symposium report, those in favor won by a majority of slightly better than three to two. At this point the objectors on the ground that the satement is untrue had the support of some delegates who feared that such a declaration would offend followers of other religions.

During the noon recess the drafting committee, headed by Thaddeus Ashby, of the staff of *Faith and Freedom,* official organ of Spiritual Mobilization, revised the first draft by including a declaration that the founding of America on Christian principles created an environment friendly to all religions. When this revised draft was put to vote, the response of the "Ayes" was so overwhelming that there was no showing of hands when the "No" vote was called for.

While this outcome in an over-flowing symposium group appeared to make certain a similar outcome in the plenary session, a "last ditch" fight against any sort of Christian declaration was led in that session by Dr. V. Orval Watts, economist and author. He challenged the truth of the Christian declaration, asserting that it could not be true because Thomas Jefferson and at least 90 per cent of the other founding fathers were atheists.

Watt's assertion was hotly disputed by Verne P. Kaub, president of American Council of Christian Laymen, who declared that no religion other than Christianity includes the doctrine of the complete supremacy of the individual, and that the founders could have found it in no other religion or in no non-Christian philosophy.

"To claim that Jefferson was an atheist is ridiculous," Kaub declared. "He was for many years a member and vestryman of the Episcopal Church of Charlottesville and designer of the church edifice. To John Adams he wrote, 'An atheist I can never be; I am a Christian in the only sense that Christ wished anyone to be—sincerely attached to His doctrines in preference to all others.'

"That Jefferson was in truth 'sincerely attached' to the teachings of Jesus is proven by the so-called Jefferson Bible, one of the Smithsonian Institution's choicest treasures. In this 'Bible' Jefferson arranged the quoted words of Jesus in proper chronological order as they are printed in four versions of the New Testament in four languages, with copious notes in his own handwriting. He may have been a Deist, or a pioneer in Unitarianism, but we have his written word that he was not and could not be an atheist."

"In revealing that he learned the basis of human liberty from the New Testament," Kaub continued, "Jefferson was not alone. Tom Paine, often called America's Godfather, wrote in a paper, 'Thoughts on Defensive War,' just a year before the signing of the Declaration of Independence, that 'political as well as religious liberty is the gift of God through Christ.' "

After this "flurry" the plenary session voted almost unanimously to adopt the report of the symposium on philosophy without change.

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WESTERVILLE, Ohio—An estimated $50 million will be spent by advertisers to sponsor major league ball games on radio and television during the 1955 season. More games will be sponsored by brewers than any other industry.

Schlitz is to carry the Kansas City Athletics' games on an extensive radio hookup. Carlings' beer is co-sponsoring games in Cleveland with a local bank.

Familiar sponsors of previous years such as Goebel's beer, Ballantine and Narragansett ales, Budweiser and Miller High Life beer are on the scene again this year.

Falstaff Brewing Co. will sponsor 26 major league games on CBS-TV "Game of the Week." In the South, Jackson Brewing Co. (Jax beer) sponsors one-half of each "Game of the Day" on MBS radio.

Seven innings of each New York ball game are to be sponsored in New York on radio and TV by P. Ballantine and Sons, of Newark, N. J.

Probably the largest baseball beercaster of all is Anheuser-Busch (Budweiser Beer) of St. Louis, owners of the St. Louis Cardinals. They are to sponsor half of all the Cardinals' games on radio over 90 stations in Missouri, Illinois, Iowa, Kansas, Oklahoma, Arkansas, Mississippi, Tennessee and Indiana, according to *Broadcasting Magazine*. Budweiser also sponsors the Cardinals' road games on TV.

Christian Amendment Again Reaches Congress

WASHINGTON, D.C.—A proposed amendment to the Constitution recognizing "the authority and law of Jesus Christ" was introduced in the House by Rep. Eugene Siler (R.-Ky.).

A section of the measure provides that it is not to be interpreted as establishing "any particular ecclesiastical organization" or in any way abridging the present guarantees of freedom of religion, speech, the press, and peaceful assembly.

Rep. Siler said it was his belief that many people "think the greatest deficiency of our present Constitution lies in its failure specifically to recognize God Almighty and America's definite position as a great Christian nation."

"The Constitution is whatever the people decide it shall be," he said, "and, since most of the American people are God-fearing and Christ-following, the Constitution itself should make manifestation accordingly."

A similar measure was offered in the House last year by Rep. Robert D. Harrison (R.-Neb.) and in the Senate by Sen. Ralph Flanders (R.-Vt.). The bills were not reported out of committee.

During a hearing on the Flanders bill by the Senate Judiciary Committee, strong opposition was voiced by Jewish and some Protestant groups. They said it would violate the principle of Church-State separation and make non-Christians "second-class citizens" by implication.

The proposed amendment provides an alternative oath for "those citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

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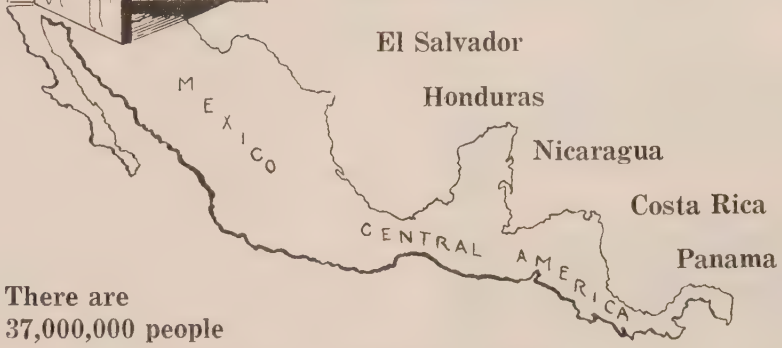

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Clergy Group Take Stand Against Appeasing Reds

NEW YORK—(RNS)—A warning against appeasement of the Communists by the United States was sounded in an open letter to President Eisenhower signed by 14 prominent Protestant, Roman Catholic, Orthodox and Jewish clergymen.

The letter was made public by the Committee of One Million Against the Admission of Communist China to the United Nations. The committee has headquarters here.

The clergymen expressed concern over "the apparent feeling among certain influential Americans" that "appeasement and further withdrawal" provide the answer to Soviet policy. They also voiced their belief that World War III can be avoided only if the West adopts a policy of moral and military strength and warned that, whenever concessions have been made to the Soviet Union, the Communists have grown "more insatiable" in their demands.

As an alternative, the group suggested cooperation with America's allies, aid to needy countries and their protection against aggression as necessary ingredients of a proper American foreign policy. It also condemned aggressive war and urged support of captive nations by "all available economic and diplomatic means."

"As members of religious faiths devoted to the cause of peace and brotherhood, we too are especially conscious of the evils of war—the incredible evils of nuclear war," the letter said.

"But we hold that, while fullest consultation with allies, neutrals and even opponents may be advisable, the only hope of avoiding this supreme danger lies in a policy of peace built upon the strength and unity of the free world—not strength of arms alone but strength of courage and of faith."

PERSONALIA

Billy Graham capped his successful London crusade recently by preaching, at royal invitation, in Queen Elizabeth's private chapel at Windsor Castle. The service was attended by the Queen and her husband, the Duke of Edinburgh, Queen Mother Elizabeth, Princess Margaret and members of the royal household. Dr. Graham preached for twenty-five minutes, taking as his text, "Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me" (Acts 27:25).

E. W. Petticord, nationally-known evangelist and educator, has accepted the pulpit of the Evangelistic Tabernacle, Huntington Park, Calif. Dr. Petticord is the father of Dr. Paul P. Petticord, first vice president of the National Association of Evangelicals.

T. Stanley Soltau, for many years a missionary in the Orient, and author of *Missions at the Crossroads,* has been elected a member of the Board of Trustees of the Greater Europe Mission.

Charles Anderson, appointed executive director of the Midwest regional office of the National Association of Evangelicals, was chosen as one of two Wisconsin ministers to speak in religious services in the state capitol building at Madison recently.

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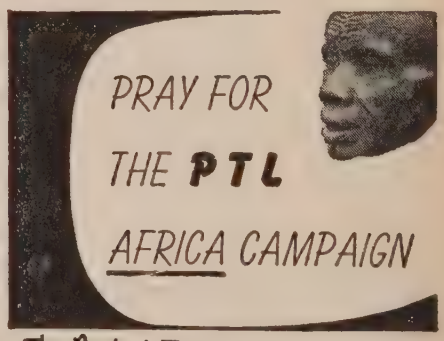

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Otto A. Dorn, general manager of Concordia Publishing House of the Lutheran Church Missouri Synod was awarded an honorary Doctor of Laws degree by Valparaiso University at its 81st annual commencement. During Dr. Dorn's management the firm's business has increased from $770,000 to $5,700,000 annually and its ministry has been greatly extended.

Thoro Harris, well known as an associate of Peter Bilhorn, Charles Gabriel, E. O. Excell, C. Austin Miles and other sacred song writers and leaders of a generation ago, passed to his reward at Eureka Springs, Ark., recently.

Douglas Sparks of Orient Crusades has arrived in Vietnam and is setting up the Saigon United Evangelistic Crusade to begin in July. Orient Crusades famous Bible courses are being translated into the Vietnamese language and extensive distribution is being planned.

Torrey Johnson is in the midst of a city-wide evangelistic crusade in Flint, Mich. He recently concluded successful campaigns in Great Falls, Mont., and Salem, Ore.

Milton S. Eisenhower, president of Pennsylvania State University and brother of President Eisenhower, addressed the 75 graduates of Messiah College, Grantham, Penn., at the school's 45th annual commencement. Messiah was established and is operated by the Brethren in Christ church of which the Eisenhower family were originally members. Dr. Eisenhower's address was entitled "Ideas at War." Messiah College president is Dr. C. N. Hostetter, Jr.

* * * *

God, Glasgow and Graham

(Continued from page 19)

letter and some of them in person, and early in this year were able to report that 110 of them were going on with Christ in the life of His Church!)

3. *The service of the pastor and church to whose care and nurture the counsellee is committed.*

4. *The setting up of special "retreats" for pastors,* where addresses and discussions are geared to helping these men in the deepening of their own inner life and in the "conversation" aspects of evangelism.

An Edinburgh minister told me that it would not surprise him to see this counselling system (with such modifications as may be necessary for congregational use) become a permanent part of the life and work of many Scottish churches.

Here I must stop. This "All-Scotland" story could go on at length.

That the Crusade made history is beyond debate. It brought thousands to new life in Christ. It stirred Scottish thought and speech along spiritual lines as nothing has done for decades. It put religion in the headlines. It stabbed professing Christians with sharp reminders of obligations they had complacently forgotten. It shook the clergy with challenges that are not easy to side-step. It left to clergy and laity alike a legacy of spiritual awakening and evangelistic resurgence—a trust which it is now theirs to exploit and expand to the glory of God.

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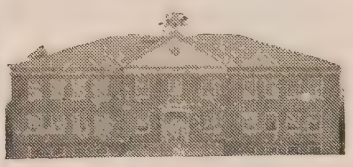

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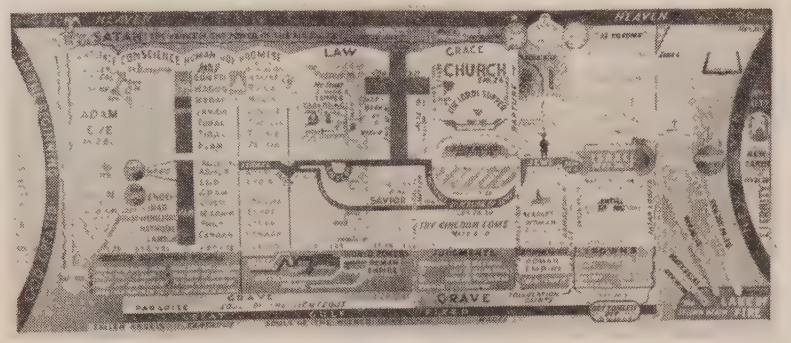

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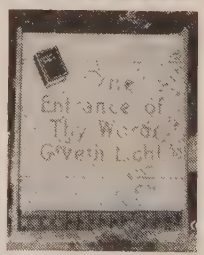

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"A Theology of Grace; an Inquiry into and Evaluation of Dr. C. Van Til's Doctrine of Common Grace." James Daane. 159 pp. Eerdmans. $3.00. A very technical book on a subject that has divided the Reformed theologians rather sharply. Daane accuses Van Til of enmeshing "the doctrine of common grace more deeply in philosophical speculation than it has ever been before . . . he has proffered a compound of Hegelian rationalism and modern existentialism. . ." (p. 6).

"Basic Concepts in Christian Pedagogy." Jan Waterick. 139 pp. Eerdmans. $2.00. The Calvin Foundation lectures for 1954. The author is Professor of Education and Psychology at the Free University, Amsterdam, and President of the International Association for Christian Education. The philosophy of Christian education expounded in this book is based on the thesis that all education is religious in the sense that it does not belong only to this world, but that to be truly Christian it must be "supported by daily prayer," and "teach the child to look forward to the future coming of Jesus Christ" (p. 137, 139).

"Bible Handbook." Henry H. Halley. 20th ed. 956 pp. The author, Box 774, Chicago 90, Ill. $3.00. The notes on Acts and Revelation have been rewritten, and his book "Best Bible Verses" has been included, making one of the biggest bargains in biblical literature available today.

"The Westminster Pulpit." The preaching of G. Campbell Morgan. Vols. III, IV, V. Seventy-eight sermons in these three volumes bring the project to the half-way point. An index for the ten volumes is now included in a separate pamphlet.

"Devotions and Prayers of John Calvin." Compiled by Charles E. Edwards. 120 pp. Baker Book House. $1.00. Originally published under the title, Scripture Texts, with Expositions and Sentence Prayers, from Calvin's Commentaries on the Minor Prophets. A short exposition and a petition, on opposite pages, make this a delightful little book of devotions a little different from the common run.

"The Land and the Book." W. M. Thomson. 718 pp. Baker Book House. $4.95. A reissue of the one-volume edition of Thomson's work. There were also two-volume and three-volume editions the latter containing three times the material of the one-volume edition. It is not clear in this reprint which printing is reproduced, but the earliest publication of the work was in 1859, while the three-volume expansion came out in 1880.

"Both Banks of the River." Argye M. Briggs. 333 pp. Eerdmans. $3.00. "Based upon the remarkable life of Charles Journeycake, last principal chieftain of the Delaware Indians," this novel presents a strong picture of the deterioration of the Delaware tribe and the part the white man had in it. Through the conversion of the tribe's last chieftain, Charles Morningside, hope is brought back to his people. There are deep feelings and vivid descriptions in this well-written story.

"Grugan's God." F. Emerson Andrews. 196 pp. Muhlenberg. $3.00. A strange story of a man that owned a whole country and held absolute power over everybody and everything in it. Finally he decided to make himself a god ("I make gods when I need them"), and that was his downfall.

"Lab Brevities." Peg Winters. 126 pp. Light and Life Press. A popular apologetic attempt to interest young people in salvation. Peg appears as a young lab trainee in a hospital and tells her story in teen-age slang. Some would say it is more slangy than it would need to be to carry the interest of young people, but the

gospel is prominent in it as many phases of it are discussed.

"The Windows of Heaven." Elsie Fraser. 224 pp. Van Kampen. $2.50. A novel in which things don't turn out the way they were expected to. Even a conversion did not guarantee a marriage, but Christ is found to be adequate to every need.

"Full Circle." Dorothy Dennison. 255 pp. Paternoster Press. 8/6. A novel by one of England's prominent Christian writers featuring Bridget Rawson, a maid at Winton School, and Alan Macnaughton, her lover, but the son of a general. Not so forthright in its Christian emphasis as our American novels, but more basically significant of a culture that has changed in England.

"Who Shall Be God. A Selection of Sermons." Alvin N. Rogness. 183 pp. Augsburg. $2.50. Twenty-six sermons on the Church Year by the Pastor of The Evangelical Lutheran Church in Sioux Falls, S. Dakota, and Chairman of the denomination's Board of Christian Education.

"Plain Talk in an Arctic Chapel." Knute Lee. 182 pp. Augsburg. $1.50. Fourteen sermons preached by a civilian chaplain at "Project Blue Jay," construction base in Tule, Greenland. The situation was tough, and the messages had to be direct and pointed. They are, and they produced results in Greenland.

"Voices of the Passion; Meditations for the Lenten and Easter Season." O. P. Kretzmann and A. C. Oldsen. 127 pp. Augsburg. $2.00. Nine messages as from nine witnesses of the Cross, and seven meditations on the seven words from the Cross. The first person in the former section makes this a little different from the regular run of Lenten messages.

"You Shall Be My Witnesses; A Challenge to Bashful Christians." John H. Kromminga. 84 pp. $1.50. Five messages designed to make every Christian see his responsibility as a witness, and to challenge him to exercise it in every situation possible.

"5 Ancient Sins." Lee Roberson. 74 pp. Sword of the Lord Publishers. $1.25. Sermons on jealousy, gossip, selfishness, malice, and unfaithfulness by the Pastor of the great Highland Park Baptist Church of Chattanooga.

"Death and After." Lee Roberson. 93 pp. Sword of the Lord. $1.50. Seven sermons on a subject not often preached on.

"When the King Comes Back." Oswald J. Smith. Intr. by Wilbur M. Smith. 136 pp. Sword of the Lord. $1.50. Declaring that most of the old commentaries spiritualize the predictions of the Old Testament prophets, and are therefore unrealiable, the author argues eloquently from Scripture that Christ will return and fulfil literally the kingdom promises.

"When a Christian Sins." John R. Rice. 134 pp. Sword of the Lord. $1.75. Six messages on a subject very close to the experience of every Child of God. An analysis of the problem and the divine solution.

"The Biblical Illustrator. James." Edited by Joseph S. Exell. viii, 514 pp. Baker Book House. $4.95. The most extensive collection of illustrative material on this epistle. Many homiletical outlines. A reissue.

"God at Your Door; Sermons for Salvation." C. Gordon Bayless. 158 pp. Revell. $2.00. These sermons carry a strong passion for the unsaved, but minister also to weak Christians. The author is Pastor of the Central Baptist Church, North Little Rock, Ark.

"Cruden's Unabridged Concordance to the Old and New Testaments, with the Original Notes and Comments." 719 pp. Baker Book House. $5.95.

"The Book of Isaiah; Fifteen Studies. Rev. ed. 175 pp. Baker. $2.50. Dr. Robinson has added a page on the Dead Sea Scrolls.

"Jungle Doctor Goes West." Paul White, with thirty-six illustrations by Graham Wade. 120 pp. Paternoster Press. 4/6. Number 12 of the famous Jungle Doctor series. In this story the doctor gets sick himself, and his experiences with his native helpers proves to be quite exciting as he seeks to return to health and strength. A good deal of Christian teaching is worked in with the story.

"Playlets and Poems for Church School (For Teaching Bible Truths). Flora E. Breck. 50 pp. W. A. Wilde. $1.50. Selected materials for recitations and playlets for special-day programs, including Christmas, Easter, Children's Day, Missionary Sunday, etc. A minimum of preparation is necessary for these presentations.

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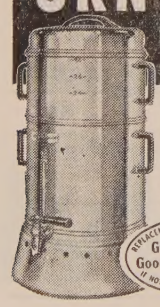

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Readers Say

(Continued from page 2)

mittee of the Greek Evangelical Church.]

The Executive Committee of the Greek Evangelical Church met in Katerini on Tuesday April 10, and having heard the comments of various members on a recent dispatch to the RNS by our ex-moderator Rev. George A. Hadjiantoniou, as well as on several encyclical letters which he has addressed to various people both here in Greece as well as abroad, took the following action:

Our Committee wishes to make it known to all concerned that—

(a) At its meeting of February 8, 1955 it was proven beyond any shade of doubt, as evidenced by approved minutes of said meeting, that all the members who had participated (Dr. Ch. D. Sideropoulos, Rev. M. V. Kyriakakis and Rev. Argos Zodhiates) in making the agreement concluded on April 29, 1953 between our Synod and the American Mission to Greeks are in utter contrast to Rev. Hadjiantoniou as to the meaning of that agreement.

(b) The minutes of our Committee's Session of April 29, 1953 at which the terms of the above agreement were discussed with the official representative of the American Mission to Greeks, Rev. Spiros Zodhiates, were drawn up at a much later date by the moderator and secretary of our Committee, have not been read or approved at any subsequent session of our Committee and were not submitted to our Committee in its present membership for consideration before November 11, 1954. Neither to the American Mission to Greeks nor to its General Secretary were these submitted for comment until February of this year.

(c) Rev. Hadjiantoniou's claim that the American Mission should submit to our Committee detailed accounts of all moneys collected by them and sent to Greece is ungrounded. Our Executive Committee has never made any such demand. On the contrary, it seriously criticized the ex-moderator for his arbitrary interference in the American Mission's finances at its meeting of December 6, 1954, and turned down his request that he be allowed to continue doing so. As a result, Dr. Hadjiantoniou resigned from the Committee.

As General Secretary of our Synod for the last nine years may I take this opportunity to say how thankful the Greek Evangelical Church is to the American Mission to the Greeks for its generous support. Dr. Hadjiantoniou is alone in the position he takes. The Church as a whole disapproves his attitude and condemns his present stand. At the meeting where above action was taken, I was instructed to write a memorandum to our various churches giving them a full picture of the situation.

ARGOS ZODHIATES, General Secretary

* * * *

Capitol Report

(Concluded from page 24)

Guatemala would be obliged to proclaim to the whole world again that Guatemala was proceeding with legislation which would favor Communism, for to weaken the Catholic beliefs," says he, "would be to open the door to the doctrine of Marx."

The Archbishop further declares in his letter to the Deputies that the most serious aspect of the proposed articles is that "it is an attempt to please sectors of religious dissidents, which are minorities, and many of whom were collaborationists with the overthrown Communists..."

When the text of the Archbishop's letter to the deputies was published in the press in Guatemala City he for the first time in history was forced to grant a public press conference. The conference lasted some 45 minutes with some 20 national and foreign correspondents present. In this interview the Archbishop made the following declarations:

1. "...with the government of Col. Castillo Armas we conserve amisty. There is harmony between State and Church."

2. He assured Guatemalans that the Church was not meddling in the affairs of State!

3. Time and again he expressed his conviction that his letter should not have been made public, stating that it was of a private character and should not have been given to the press!

4. When asked what he concretely desired as "preeminence for the Catholic Church" the Archbishop refused to go beyond or clarify his letter, except to say that he considered the statement "the exercise of all religions is guaranteed without any preeminence" to be offensive for Catholics, who, he added "believed that it was directed against the Church, to let it see that it could not enjoy preeminence."

5. When asked about the threat contained in his letter—which read as follows: "but if by Communist meddling, or by other means, the insult of a sectarian and anti-Catholic Constitution should be given, the prelate of this Archdiocese shall have to make known to his faithful, either from here or from exile, that there is no anti-Communist regime in Guatemala, but an anti-Christian regime,"—he simply stated that if the new Constitution should include precepts not favorable to the Church "we shall have to live protesting."

The Evangelical leaders of Guatemala have met together and presented their plea for liberty in accord with the proposed Constitutional provisions. Prayer is asked of all Bible-believing Christians in America for the passage of the proposed Constitutional provisions. Remember, debate on the issue is to begin in the Assembly on July 3. Our only recourse now for wrestling with principalities and powers is "in the heavenlies" by means of prayer. Let us not fail our Guatemalan brothers in Christ.

School Construction

Federal aid to school construction across the nation still hangs in the balances in Washington, with only signs of action being on the House side of the Capitol. Both the Senate and the House have held hearings on federal aid to school construction but the Senate has not acted in any way since the hearings were concluded on that side of the Capitol dome.

Meanwhile the House Education and Labor Committee has appointed a nine-man subcommittee to draft a bill for the consideration of the whole Committee. This subcommittee held its first executive session on the drafting of this bill on June 1, but as of that date there was no indication as to when the subcommittee would arrive at any conclusions on the nature of the Committee bill. One question in Washington has been whether the subcommittee would accept a bill similar to that of Senator Lister Hill (D-Ala.) or a bill like to that proposed by the Administration.

The main reason for the stalling of school construction legislation in the Senate Committee has been the probability of a segregation amendment which would split the issue down the middle and probably cause its defeat. The National Association for the Advancement of Colored People through its Washington bureau, has made it clear that they will do everything possible to get such an amendment or else defeat the entire bill. The NAACP is

the same group which has actively carried the segregation issue through the Supreme Court.

Colombian Education

The Evangelical Confederation of Colombia (CEDEC) has just recently issued an extensive summary of the status of education in Colombia and the changes which have taken place in the past two years. The figures show that more than 160 Protestant schools in Colombia have been closed since 1948, while at the same time only 44% of Colombian children between the ages of 7 and 14 were enrolled in any school during 1953. Only half of those enrolled finished the school year.

The Colombian Statistical Bureau estimated that in 1953 there were 2,331,286 Colombian children between the ages of 7 and 14. Of these only 1,028,219 were enrolled in any school during the school year and only 50% of those enrolled finished the school year and were promoted to the next grade. Thus only one quarter of Colombia's children received a full year of education and were promoted during that year.

The same government statistics showed that of every 100 Colombian children to enter the first grade only 12 reach the fourth grade. In 80% of the municipalities of Colombia no fourth grade is offered, and in 58% of the municipalities not even the third grade is offered.

It is estimated that 44% of Colombia's adult population is illiterate. Yet Colombian officials, under pressure from the Roman Catholic Church, have carried on a six year campaign in which more than 160 Protestant schools have been put out of operation completely. Schools in the mission territories were closed because of the 1953 Concordat with the Vatican which gives the Roman Catholic Church complete control of education in those areas. Other Protestant schools, outside these mission territories, have been closed down through the simple expedient of biased enforcement of various educational regulations. Even when the most stringent rules have been met the schools have been refused the permission to reopen.

Protestant attendance at public schools in Colombia presents an even greater problem, since the Roman Catholic Church dominates public education: All children attending public schools are forced to receive instruction in the doctrines and dogmas of the Roman Catholic Church. Evangelical faith is often ridiculed and misrepresented. All pupils are required to attend mass as a group on Sundays and holidays. In some cases Protestant students were excused from attendance at mass, but later pressure was brought to bear and the children were exposed to punishment for not attending mass.

All private schools in Colombia must have government approval, which requires the certification of the local priest. However, the Roman Catholic Church has officially condemned Protestant schools as a threat to public morals and national unity. Thus the government is almost universally under pressure to adopt a policy of "legal discrimination" against all Protestant schools in Colombia, in spite of the tremendous lack of educational facilities and opportunities in that country.

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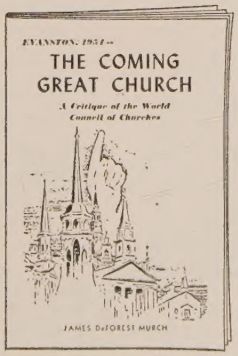

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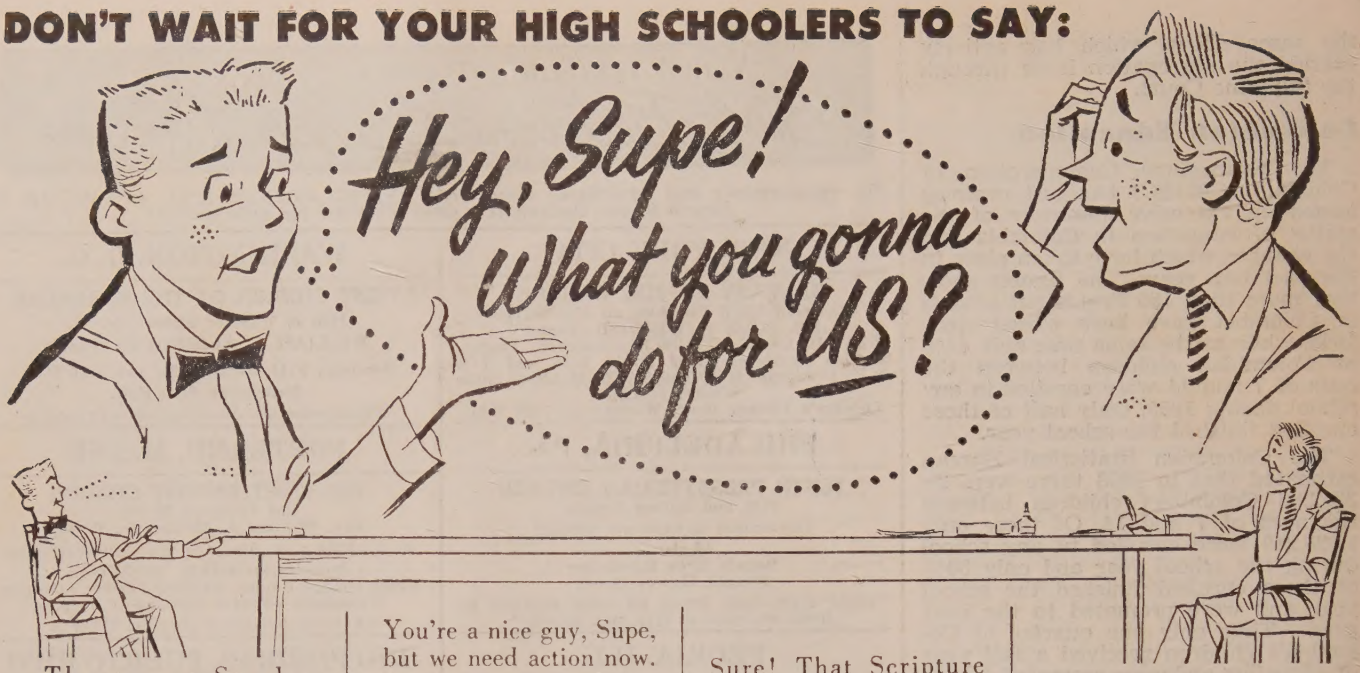

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